WORLD'S DIGEST OF THE PSYCHIC AND OCCULT 50c

TOMORROW

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Graduate Theological Union

THE "FLYING MONK"-JOSEPH OF COPERTINO

(See-A Report on Levitations)

THIS ISSUE: The New Universe of Carl Jung, Poltergeist by Eileen J. Garrett, Yeats and the Ghosts, Psychoanalysis and the Occult, Secret Rites of Voodoo

TOMORROW

No 2

From the Publisher's Desk

THE friendly reception of the first issue of TOMORROW has proved beyond any doubt that there is, in America and in the English-speaking world at large, a definite need for a magazine like ours. A publication which is neither too scholarly nor too technical and, in avoiding all sensationalism, differs from the usual pattern of "stories of the supernormal" or of "science fiction."

All the letters, all the inquiries, all the suggestions piling up on the Editor's desk show that the readers do not want to be indoctrinated or converted to some psychical or occult creed. They want to know more and more about extrasensory perception and the full meaning of mankind. They want to understand the gist of occult traditions and doctrines. They want to be informed, with clarity and simplicity, and left free to form their own opinions.

This is, of course, the objective of TOMORROW. The second issue will express it even more adequately than the first, which has suffered from the usual infantile diseases of hasty editing and proofreading. I apologize to those whose reading pleasure may have been marred by the inevitable imperfections—both minor and major.

It is astonishing how few publications there are dealing with psychical and occult phenomena in a popular but dignified manner. Now that TOMORROW is here, I do hope that all its friends, known and unknown, will consider this quarterly as their own and will collaborate actively with

Continued on back cover

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World's Digest of Psychical Research and Occult Studies

TOMORROW

Eileen J. Garrett, Editor-Publisher. Michel Pobers, Managing Editor.
Jack O'Brien, Editor; Lenore Davison, Assistant to the Publisher; Lester Buckland, Circulation and Business Manager; E. Schloss, Art Director.

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A PRIMER OF THE PSYCHICAL REALITIES

by HORNELL HA
Duke University

IN his book *The Reach of the Mind* J. B. Rhine said:

> *The question is merely, "Is there anything extraphysical or spiritual in human personality?"*
>
> *The experimental answer is yes. There now is evidence that such an extraphysical factor exists in man. The soul hypothesis . . . has been established. . . . Not the supernatural character of the soul, not its divine origin, its transmigration, its immortality — indeed nothing has been dealt with so far but its elemental reality.*

Professor R. H. Thouless, of Cambridge University, has suggested that the adoption of a soul theory may be the step necessary make it possible to fit into the sa theoretical framework the "norm facts of scientific psychology physiology and those "paranorm facts which psychical research c pels us to recognize.

If Rhine and Thoules are ju fied in their claim that science demonstrated the reality of the man soul, then our whole sch of thinking must be reconstru from the ground up.

The established conclusions modern science will not be o thrown, of course, but a new fra work will have to be constru that will include *all* the perti findings of modern science—inc ing those of the parapsycho laboratories of the world.

'HE LABORATORY EVIDENCE

Since parapsychology promises o be one of the most momentous levelopments in the history of hunan thought, it is worth-while to ummarize briefly the solid foundaion of evidence upon which this ew science is building. Here is a rief description of the main types f parapsychological phenomena vhich have been submitted to labratory tests.

Telepathy is awareness of the nental activities of other persons, vithout that awareness being transnitted by sight, hearing, touch, or ny of the other senses.

In the Duke Parapsychology aboratory, this faculty has been emonstrated by having a *percipint* guess what *card* an *agent* is hinking of. Rigorous statistical hecks are made to rule out chance" results. Extreme precauions are taken to make sure that he knowledge is not transmitted by ensory channels and that what apears to be telepathy is not actually lairvoyance, precognition, or other orms of "psi."

It is not usually realized that elepathy is not transmitted by any orm of wave radiation, nor by any rain mechanisms for sending or reeiving such vibrations. Elaborate roofs of this fact have been preented by J. B. Rhine, Whately arington, G. N. M. Tyrrell, H. H. rice, and others. The simple basic fact is this: Mind can communicate with mind (under some conditions) without requiring the use of the physical senses or any vibrations or mechanisms of the kinds with which physics deals.

Clairvoyance is extrasensory perception of external material *facts* or *events,* as distinguished from telepathic perception of the mental state of another person. In the parapsychology laboratories, this has been demonstrated by experiments in which percipients guess the order in which cards are stacked when they have been shuffled by machinery and have not yet been examined by anyone. With variations in the experiments developed to rule out other hypotheses, these laboratory demonstrations have shown conclusively that under certain conditions some people can be aware of physical objects and events, without having the facts transmitted to them by any of the senses known to brain-centered psychology. And this clairvoyant knowledge is not transmitted by physical vibrations nor by brain mechanisms. That has been conclusively proved.

General extrasensory perception (GESP) refers to a faculty which might be either telepathy or clairvoyance. For example, famous experiments by Whately Carington involved his looking at a drawing of

a simple object, while persons acting as would-be receivers tried to reproduce what they thought the original drawing might be—but of course without any normal sensory contact. Results conclusively beyond chance — and beyond any other "normal" explanation—were obtained repeatedly.

Telepathy, clairvoyance, and GESP have been proven to take place just as easily over distances of hundreds or even thousands of miles as they do across a small table in a laboratory. Being "beyond the senses" means outreaching space, as well as being free from the restrictions which physics and biology find in the behavior of matter.

Psychokinesis (PK) means the direct influence exerted on a physical object by a person, without his using any known intermediate psychical energy or instrument. At Duke, the decisive experiments in this field were performed by agents who demonstrated the ability to influence mentally the fall of dice, when physical control of what face would come up was completely excluded. Recent experiments at Yale show that agents who believe in PK report significant successes when they are allowed to count their own dice, whereas agents who do not believe in PK do not report significant successes. But in the Duke laboratory the agents were not permitted to count or to record their own results. T influence of mind over matter in fall of dice has been demonstrat by thoroughly conclusive expe ments—including the use of a ca era to record how the dice fall.

Precognition is defined as cog tion of a future event which co not be known through rational ference. Experiments at Duke a elsewhere have shown that ma agents can guess, far beyo chance, the order in which ca will lie in a pack which is to shuffled by a randomizing machi at some stated future time. Cari ton found that many of the gues by his subjects were significan similar to the as-yet-unselec drawing which was just about to shown.

Psi—adapted from the first th letters of the word "psychic"— used to include telepathy, clairv ance, PK, and precognitions. It i general term to identify perso processes or factors in nature wh transcend accepted laws.

These laboratory techniques relatively recent developments. tually, psychical research had tably established its case long fore Dr. Rhine founded his Pa psychology Laboratory at Du Let us review—again quite bri — some types of evidence wh have kept cropping up all over world, through all the centur long before the parapsycholog proved their case statistically.

SPONTANEOUS EVIDENCE OF PSYCHIC REALITY

Apparitions of the Dying. In 1882, the (British) Society for Psychical Research asked thousands of representative people whether they had recently perceived apparitions. In 1889 a much wider "census of hallucinations" was undertaken, in which 32,000 answers were received. In each of these two inquiries, the Society concluded that far oftener than could be explained by chance, apparitions *have* been seen of persons who died within twelve hours of the time when the apparition occurred. Similar inquiries by the American Society for Psychical Research and by the French astronomer Camille Flammarion led to similar conclusions.

Collectively Perceived Apparitions of the Dead. This type of evidence can best be represented by an illustrative case:

In June, 1931, Samuel Bull died in Ramsbury, England. Sometime in or after February, 1932, a married daughter, Mrs. Edwards, saw the deceased man ascend stairs and pass through a door, which was shut, into the room in which he had died, and in which his widow had been lying for some time, but which was then shut up and unused. Almost imediately after Mrs. Edwards saw the apparition, a grandson, James Bull, also saw it.

Later all eight members of the family together saw the apparition. Even the smallest girl (aged five) recognized it as "Grandpa Bull." The appearances continued at frequent intervals from time to time until about April 9. Whenever the apparition was seen, all the persons present were able to see it.

The apparition seemed solid, and twice laid his hand on the brow of Mrs. Bull. Once she heard him call her "Jane." On one occasion the figure was visible continuously for a period thought to have been a half hour. It always appeared to be quite life-like. The features were clearly recognized. Mrs. Edwards spoke of noting the appearance of the hands, with the knuckles seeming to be protruding through the skin. He was dressed as he usually had been in the evenings, when he had finished work. A muffler which he was wearing was noted as being different in color from the rest of the clothes.

The case was originally reported by the local vicar and was subsequently investigated and verified by a series of competent researchers.

In a long series of such well-attested, first-hand cases, apparitions of persons known to be dead have been perceived independently at the same time by two or more persons.

Conscious Apparitions of the Living. In another series of cases, collected from widely scattered points in time and space, apparitions of living persons have been seen at places of which they were at that moment dreaming, or toward which their thoughts were at that time actively directed. The following picturesque example may serve to illustrate this type of phenomenon:

> *A theological student named Joseph Wilkins, who at the time was about one hundred miles way from his parental home, dreamed very vividly that he visited his parents' house, tried the front door, entered the back door, and went through the house to the open door of the room where his mother was lying awake in bed. In his dream he said, "Mother, I am going on a long journey, and I have come to bid you farewell!" In his dream he then heard his mother say, "Oh, then, my son, thou art dead!" Whereupon he awoke.*
>
> *A few days later he received a letter addressed to "Joseph Wilkins, or if he is deceased, to whoever is charge of the remains." Up inquiry he found that, on t same night when he had h his vivid dream, his moth who was lying awake in b had heard someone try t front door, had heard fo steps enter the back door, h recognized them as those her son, had seen Jose come to the open door of h bedroom, and had heard h say, "Mother, I am going a long journey and I ha come to bid you farewe Thereupon she had said him, "Oh, then, my son, th art dead!" Whereupon he h disappeared.*

Similarities between Apparitio of the Dead and Conscious Appa tions of the Living. The significa of apparitions of persons who at that moment dreaming or thi ing about the place where their paritions are seen, is the fact t such phenomena prove that a p son can observe and communic at a place far distant from his o physical body. Once this hypothe is accepted for further study, question arises whether these c scious apparitions of the living of the same basic nature as the paritions of the dying and the de Careful studies have been made this question, and the follow conclusions have emerged:

1. *Both the collectively perceived apparitions of the dead and self-conscious apparitions of the living looked exactly like the people whom they represented.*

2. *The apparitions of the living persons were perceived at long distances from the living bodies of the person whom they represented. The apparitions of the dead were also at distances from the bodies of the persons represented—and in that group of cases, of course, the physical bodies were no longer alive.*

3. *The self-conscious apparitions of the living were perceived by sight in almost all cases, but were also experienced by touch and by sound in some instances. Apparitions of the dead also were visually perceived in almost all cases, but also are reported to have spoken to the percipients and to have touched them in some cases.*

4. *Both types of apparitions were seen in the great majority of the cases by persons with whom they had close emotional ties — wives, husbands, relatives, etc.*

5. *Both types of apparitions have appeared in various cases at a time of crisis in the life of the person toward whom the apparition appeared to be directed, and in both groups cases are found in which the apparition seemed to be purposefully concerned to be of help in that crisis.*

6. *Both the conscious apparitions of the living and the collectively perceived apparitions of persons known to be dead made apparently intelligent and purposeful adjustments to physical objects and to people—smiling or nodding at the percipients, touching them, conversing, entering through a door, looking at a portrait, or sitting on a chair or bed.*

7. *Both types of apparitions also, at times, apeared to transcend the ordinary limitations of the sensorimotor world. They at times passed through locked doors or through other material objects. They sometimes floated in the air without physical support. These departures from the usual modes of sensorimotor behavior, however, (if one may judge tentatively from the small samples available) were much more frequent among the apparitions of the dead. Such apparitions sometimes took shape or faded out gradually, disappeared suddenly where no normal exit was possible, were transparent, and*

were sometimes self-luminous. Self-conscious apparitions of the living, in the cases cited here, did none of these latter things.

Aside, then, from these tendencies to appear and disappear abnormally and to be transparent, the apparitions which served as vehicles for the consciousness of living persons were markedly similar to the apparitions of the dead. Intersections between the dreaming consciousness of a living person and the waking consciousness of another living person evidently involve apparitions. But if amazingly similar apparitions are experienced (as in the above cases) when the physical body of the person represented is dead, what then is intersecting with the waking experience of the living? Could it be the surviving consciousness of the appearer?

Shared Dreams. If we accept as a working hypothesis the proposition that the soul not only is able to observe and to operate at a distance from its physical body (in the form of apparition of the living), but that it may also continue to manifest in similar apparitions long after its body is dead, then questions begin to arise as to the possible nature of the world in which souls of deceased persons may exist.

At least a clue, pointing toward an answer to this question, is to be found in the fact that over and over again, from various countries, various decades, cases have be reported in which two or more pe ple have shared the same dream the same time, and have later r membered and reported this shar experience. The following case m serve as an example:

A Mrs. H. dreamed that s and her husband were walki in a park with their friend They saw notices posted the trees that Lady R. w giving a party. Mrs. H. e pected to receive an invitatio but she was discussing w her husband, in the dream, t difficulty of how she was get home afterwards. J. marked, "Oh, I will mana that for you." He then stru a blade of grass with his sti whereupon a carriage dre up.

On that same night Mr. also dreamed that they w walking in the park, and t they were discussing an in tation which Mrs. H. had ceived to a party to be giv by Lady R. He also dream that they discussed the di culty of her getting home, a that J. remarked, "Oh, I manage that for you."

Shared dreams are undoubte far more numerous than is reali by any but a very few thinkers this field. Most of us remember more than one in a hundred of

dreams. Now suppose that you were sharing dreams very frequently with someone that you loved. You would remember not more than one in a hundred of the dreams, while your dream-partner would remember not more than one in a hundred of his or her dreams. That would mean that there would be only one chance in ten thousand that you would both remember the same shared dream. But even if you both *did* remember the dream there is a very small chance that you would happen to tell each other about it. And if you did tell each other about it, and found that you had shared each other's dream, there is a relatively small chance that you would write up this experience and publish it where psychical researchers could get at it. This means, obviously, that only a tiny fraction of the shared dreams which actually occur are ever reported in psychical-research literature.

Astral Excursions. One further type of spontaneous phenomenon needs to be noted, namely, the experience of leaving one's physical body and consciously exploring distant scenes in an "astral body." As an example, a case may be cited which was reported by the head of the famous publishing house of Funk and Wagnalls:

Sometime before 1907, *a well-known physician of New York City* (*who was known personally to Dr. Isaac K. Funk, the editor and publisher*) *was on a river steamer traveling from Jacksonville to Platka, Florida. One night he felt as if he were "walking in the air," with intense sensations of exhilaration, freedom and clarity of mental vision. In this state he thought of a friend who was more than* 1000 *miles distant. Within* a *minute he was standing in a room where the gas jets were turned up, and the friend turned suddenly, saw him and said, "What in the world are you doing here? I thought you were in Florida," and he started to come toward the appearer. The appearer heard the words distinctly, but was unable to answer.*

He then had an ecstatic experience of a life beyond the consciousness of time or space. But he decided to return to earth. He saw his body, propped up in bed as he had left it. But he retained consciousness of another body to which matter of any kind offered no resistance. Then he re-entered his normal body.

On the next day he wrote a letter to the distant friend whom he had perceived in this excursion. A letter from the friend crossed his in the mail, stating that he had been

distinctly conscious of the appearer's presence and had made the exclamation which the appearer had heard.

This type of case is directly continuous in character with the apparitions of the living. The main difference is that in astral excursions the appearer is aware of his physical body, either at the time when he leaves it or at the time he returns to it, or both.

PSI MAKES EXPLOSIVE MIXTURES

The experimental evidence from the parapsychology laboratories, and the spontaneous cases collected through the decades by psychical researchers are not alien to each other — nor even independent of each other. The fact is that *psi,* when combined with various other well-known facts, makes natural and normal phenomena which otherwise might seem well-nigh incredible.

Take, for example, the matter-of-fact experience of a dream. Add to the dream-life of two or more people the power of *psi*—particularly the power of telepathy—and you get shared dreams! And shared dreams provide a rational basis for conceiving of what life beyond death may be like.

As a second instance of the explosive power added by *psi,* take the well-known psychological fact of projective eidetic imagery—the power to project mental images vividly into one's physical surroundings. Add to this the power of telepathy on the part of a percipient, and the power of clairvoyance and telepathy on the part of an agent, and the compound becomes an apparition of a living person — a demonstration that the thinker and doer at the core of a personality can observe and operate at a distance from his physical body.

Any one of us, as an operator, can demonstrate the power of mind over matter by simply deciding to raise one's own hand. But add PK to this process, and the operator at the focus of consciousness begins to control matter outside of and not in contact with his own body.

Each of us, as an observer, acquires information from our own sense organs. Add clairvoyance, and the inner observer begins to leap across space, and to obtain information directly, apart from the physical senses. Each of us, as a social being, communicates with other people by means of language symbols, transmitted biologically and physically. But add telepathy, and the inner communicator begins to come into direct contact with other minds, by-passing his own physical body and that of the other person.

Each of us, as a rational human,

attempts to forecast the future and plan accordingly. But add precognition, and the inner forecaster leaps across time, contacting somehow the future directly.

If the operator-observer-communicator-forecaster, who ordinarily uses a physical body, can dispense with that body and can operate observe, communicate and forecast beyond the senses and apart from the muscles, then the Self cannot be merely an inextricable aspect of psychosomatic configuration, and the Soul cannot be an illusion. And all the intricate mechanistic and materialistic philosophy of life, which has been fabricated on the assumption of such an illusion, must now be torn away. A truer vision of reality must be achieved if we are to live life truly and achieve validly.

TRAVELING CLAIRVOYANCE

DR. JOHN BJOERKHEM, Swedish minister-psychologist-physician, is conducting notable experiments in the use of hypnotism as a means of facilitating psychic performance.

In his work with about three thousand subjects who have done over thirty thousand experiments under hypnosis, this explorer in parapsychology has investigated several interesting cases of what he defines as "traveling clairvoyance." Two such cases were described in the Parapsychology Bulletin, following Dr. Bjoerkhem's recent visit to J. B. Rhine's laboratory at Duke University.

In one case, Dr. Bjoerkhem hypnotized the subject, a Miss Klaar, and told her to go in her thoughts down from the second floor of the house in which the experiment was taking place, to the first floor and to enter the apartment with the name Walgren on the door.

Miss Klaar appeared to act on the suggestion, and although she had never been in the Walgrens' apartment, she accurately described many of its contents.

Among other things, she told of the layout of several rooms, noted a mirror mounted in a door and gave its approximate measurements, correctly described the flowered-plush covering on a sofa, and identified the color of draperies, rugs and books, as well as naming and pointing out the position of half a dozen articles of furniture.

When she said she saw a thick album in a dark leather cover on a certain table, Dr. Bjoerkhem asked her to open it and look at the photographs.

"Yes, I have done so," she said. "There is Mr. Walgren without a hat, the eldest daughter Ruth is there too on a separate photo, and both on the right-hand side."

The album was actually a family Bible with a photograph section, and the descriptions of the pictures Miss Klaar gave were right in all details.

In at least one of these cases of "traveling clairvoyance," the apparition of the traveler actually appeared in the assigned place.

While in Uppsala, Dr. Bjoerkhem once had a Lapp girl brought to him for an experiment. After hypnotizing her he told her to visit her family home, which was several hundred miles away, and to tell him what was going on there. She described a scene in the kitchen, told what her father and mother were doing, and mentioned an item in the paper the father was reading.

A few hours later the parents telephoned a friend of the girl, in Uppsala, to inquire whether anything was wrong with their daughter. They had seen her appear in the kitchen and thought it might mean bad news.

The second case from the files of Eileen J. Garrett refers to poltergeist phenomena in a farmhouse near Ashford, Kent, in the winter of 1927. As in the case of the Ghost of Ash Manor (*Tomorrow*, Autumn 1952) our report is based on complete stenographic records. The name of the family has been initialed. Other names of people and places are real.

Many readers of the first report wanted to know more about Eileen J. Garrett's general method and approach to poltergeist and haunting cases. To answer these queries, we precede the factual report by brief statements by Eileen J. Garrett and a trained psychical researcher in charge of several investigations.

A GRANDMOTHER'S UNQUIET LOVE

A feud between the living and the dead

from the files of

EILEEN J. GARRETT

"WHEN I'm called on a poltergeist or haunting case," says Eileen J. Garrett, "I'm always accompanied by an officer or a trained member of psychical research who will take over the interrogation once I have passed into trance. I'm not told what form of experience or what kind of phenomena have been taking place; if the case has to be discussed before I go into trance, I'm excluded from the conversation.

"Invariably, the members of the family who need my services know very little about haunting and ghosts; they are uneasy and awkward in my presence. I'm never

certain that they do not regard me as another kind of menace. I'm therefore very happy to go into the sleep-like state of trance, produced at will by autohypnosis."

What happens during the trance? "There may be a difference of intonation in the speaking voice," states the psychical researcher, "when the control announces his presence."

Mrs. Garrett's control, Uvani, addresses himself not to the family but to the research officer in charge of the experiment. Quietly she proceeds to tell what he sees, hears or senses. He usually has no difficulty in establishing contact with the entity or discarnate intelligence who admits being the cause of the disturbance. When he is certain that contact has been established with the right one, Uvani advises, "I shall now withdraw and permit the unhappy one to speak for himself." The control personality then immediately changes, and the medium appears to become possessed by the unhappy entity, who seems to take full advantage of the opportunity to air his grievances. The nature of the experiment is similar to the analyst's method. Once the entity can find speech and can relate his experiences, he expresses a feeling of relief at being awakened from what he often describes as a bitter and unhappy dream condition. When the visitor is told, "You are no longer in this life, some part of you is caught in the web of this unhappy experience," a feeling of relief manifests itself.

"Sometimes," adds Eileen J. Garrett, "I feel that those who return to the scene of their own unhappiness do not fully return; a segment of the personality continues to exist in darkness and disorder, as happens in the case of those who are insane."

The story that follows is certainly not one of insanity but of intense torment, frustration and unhappiness. It is a case of poltergeist phenomena caused by a dead grandmother, worried and unhappy and anxious to remove her grandchildren from the intolerable hurt which she knew would fall upon them after her death.

IT was a cold and bleak morning in early February, 1927, when Mrs. Garrett arrived at the home of Matthew G. outside the town of Ashford in Kent. Mr. G. lived with his wife and four children in a rather unkempt farmhouse which gave the impression of having seen better days.

A sullen and unpretentious man, he quickly told Dr. Hewatt McKenzie, president and founder of the British College of Psychic Science, and Major Mowbray, life member of the College, who accompanied Mrs. Garrett, that he had called them in as strangers to help him, since he was not popular with his neighbors.

"I am a man of modest circumstances," he said. "I have always liked to keep to myself, till the farm, and raise the stock which keeps myself and family.

"I don't know what has come over this place," he told Dr. McKenzie. "Once upon a time I used to be happy enough here, but of late I seem to have incurred the enmity of everyone around me. I don't have the heart to keep the place the way it should be kept . . ."

Then he shrugged his shoulders and went toward the house, inviting the group to accompany him. The house had a run-down appearance, and the surrounding barns and outhouses had an untidy and uncared-for look. Muddy paths led around the house and toward the barns, whilst in front of the house a few wallflowers and a rosebush struggled against the general air of sadness and neglect that had settled over everything.

Mrs. Garrett went into the parlor, which was sparsely furnished and damp. Major Mowbray and Dr. McKenzie talked with the farmer and his family in the kitchen.

The house had been the scene of the outbreak of ghostly manifestations, which took different and violent forms. Raps were heard, the piano moved of its own accord, photographs tumbled from their frames, and noises like small explosions were heard in the cellar and in the rooms.

Exceptionally, these things were told to Mrs. Garrett, since the case had reached the local newspapers and the investigators felt that she might have seen them in the daily press. It can be imagined that these outbreaks, which could not be explained by Matthew G. or his family, caused much wild conjecture in the neighborhood. The unwelcome attention of the press and the neighborhood seriously interfered with the life of the family and with the work of the farm, and added much discomfort to an already tense and nervous household.

Mrs. Garrett sat alone in the cold room, wondering what was the tragedy behind this visitation. Matthew G. entered the room with

Major Mowbray and Dr. McKenzie. He took no notice of the medium—it is doubtful he was aware of her presence. In a rather truculent fashion he turned to Dr. McKenzie and said, "If you have been checking up on me in the village, you will no doubt have heard that some people believe that my two boys are behind this nonsense."

He said it had been broadly hinted that this mischief could have been wrought by them as a method of redress for their fancied wrongs.

"There are others, "he continued, "who say the boys are up to no good, but since these things happen whether they are at home or not, and since I did not want any interference from my neighbors, I was advised to ask you to help me."

Dr. McKenzie asked him not to reveal any more of the story in the presence of Mrs. Garrett. "Get your family together," he said, "and sit quietly. In a little while Mrs. Garrett will go to sleep. A control personality will take charge of the situation, and if we are fortunate he will be able to explain to us what is happening behind the scenes in your household."

For the first time Matthew G. looked the medium over disapprovingly, as did his young and buxom wife. If they had had their way, the proceedings would have terminated then and there. Instead, he went to the door and called upstairs, "You had better come down, you two, so that we may find what devil's tricks you have been up to."

Two blond boys entered the room with some trepidation. Then Mrs. Garrett went into trance.

WHEN she woke up again, after the experiment was over, it was obvious that Matthew, G. liked her even less.

"You'll be getting out of here as soon as you can." In order that we should not tarry, he was standing outside the farm door, holding out Mrs. Garrett's umbrella.

No one bade the group farewell. As they drove through the village, a white-haired man called to Dr. McKenzie and he stopped the car.

"I'm glad to see that you came," he said. "As an engineer I felt it necessary to ascertain the cause of the persistent trouble. I know very little about G. myself, but the situation around that house had become intolerable and it was obvious that almost three weeks of daily interruption by the neighbors and the 'unseen source' was beginning to get beyond a joke.

"I shall be awfully happy, since I advised that your group be sent for," he said, "to have your comments, and if there is anything that I can do for the youngsters, do not hesitate to call upon me.

"The younger boy has a real dread of staying in the house. In fact," he said, "he is losing weight from the strain."

Dr. McKenzie bade the engineer a brisk good morning, and having noted his address, the group proceeded to London.

HERE is what happened during the séance, as recorded by Dr. McKenzie.

Uvani made his appearance, and indicated that he had made contact with the boys' grandmother, who had died just a year before.

She said that she had been an invalid in Matthew G.'s house as the result of a fall. Her only daughter, Matthew's first wife, had died suddenly. After the daughter's death, the care of the two boys had been hers.

In her own life, she told Dr. McKenzie, she had been a keen spiritualist and had established communication with her daughter after the latter's passing.

She told him how she noticed the father turn against the children as he became interested in the young woman who had been brought in to help raise the children and nurse the ailing grandmother.

"As soon as she established herself in the house," the grandmother told Dr. McKenzie, "I was only tolerated in the household because what little money I had would eventually be left to the boys.

"I wanted to move out when he married the nurse—as he did in a hurry—and take the children with me," she said, "but this he would not hear of. I pleaded with him to send the boys to a good school where they would be well looked after, and where they would be prepared for a position more agreeable to them than farmwork. This he agreed to do.

"They were sweet, lovable children like their mother," she added.

It was clear, however, that the new wife subtly exercised her will, and the time came when Matthew G. took very little interest in his two sons, as the new wife had presented him with another child.

"In fact," the grandmother had assured Dr. McKenzie, "he began to take delight in hinting that my wishes for the children might never be fulfilled. I died miserable and unhappy over their fate."

She admitted that before she died she had often talked to the younger boy about his mother, and had told him that his mother was always in close contact with him. She had, against their father's wish, spoken to both children about their mother's loving care, which continued even though they could not see her.

"It seemed," she told Dr. McKenzie, "that if I were to die, the children's fate would remain unresolved. When I did die," she told him, "I couldn't rest, and as things went from bad to worse, I finally decided that I would take a hand

and frighten Matthew out of his wits."

To do this, she told Dr. McKenzie, she would draw on the energies of the younger boy to act as her "agent" and produce evidence of her presence.

Finally, she revealed that not until Dr. McKenzie gave her assurance—through Mrs. Garrett's mediumship—that the children's situation would be remedied, would she consent to give up.

DR. McKenzie added that Matthew G. would not admit that the grandmother's story had any foundation, but the young wife had appeared to be thoroughly frightened of the grandmother. She admitted to Dr. McKenzie that through her lifetime the grandmother had threatened on many occasions: "I will give you no peace or rest until my daughter's children are given their rightful heritage and rightful education." The young wife seemed convinced that the grandmother would keep her promise and continue annoying the family.

Very disturbed by the revelation of the séance, she immediately demanded that her husband promise the grandmother there and then that he would send the boys back to school. With tears in her eyes, McKenzie reports, she declared that all the things related by the grandmother were correct.

After the séance, Dr. McKenzie and Major Mowbray checked among the villagers. The grandmother's story, as revealed through the mediumship of Mrs. Garrett, appeared to agree with the stories told by those who remembered her in life. There were those who remembered that she had violently objected to Matthew G. as a son-in-law and to her daughter's hasty marriage, and that her objections grew when it became obvious that the marriage was not a happy one. There were those in the village who told Dr. McKenzie that when Matthew married again, as he did almost immediately after the death of his first wife, people were surprised that the grandmother remained in the farmhouse.

It subsequently appeared that she had contributed to the upkeep of the farm in her daughter's lifetime. Also, she had not wished to remain at the farm after the second marriage, but since her health had failed and she could not get the father's consent to leave the farmhouse, she remained there to care for the boys.

Matthew G.'s second wife had no hesitancy in testifying to the fact that the situation created in the household by the grandmother's presence was an unhappy one. It was further ascertained by Dr. McKenzie that after the grandmother's death, the boys were removed from the good private school where

she had insisted they be sent. The neighbors were also sure that the boys were unhappy. The father's dislike of them was quite apparent, and he often voiced the opinion to anyone who cared to listen, that life on the farm was good enough for them.

Thus the background of the poltergeist phenomena was obvious and authentic.

A subsequent visit to Matthew G. revealed the latter had come to the conclusion that if he wanted to rid himself forever from the power of the woman who had always disliked him and had found a way even in death to manifest her will and presence upon him, he had better mend the evil of his ways and send his two sons to school. Later, both boys had been sent to a training school, where their future would be more assured.

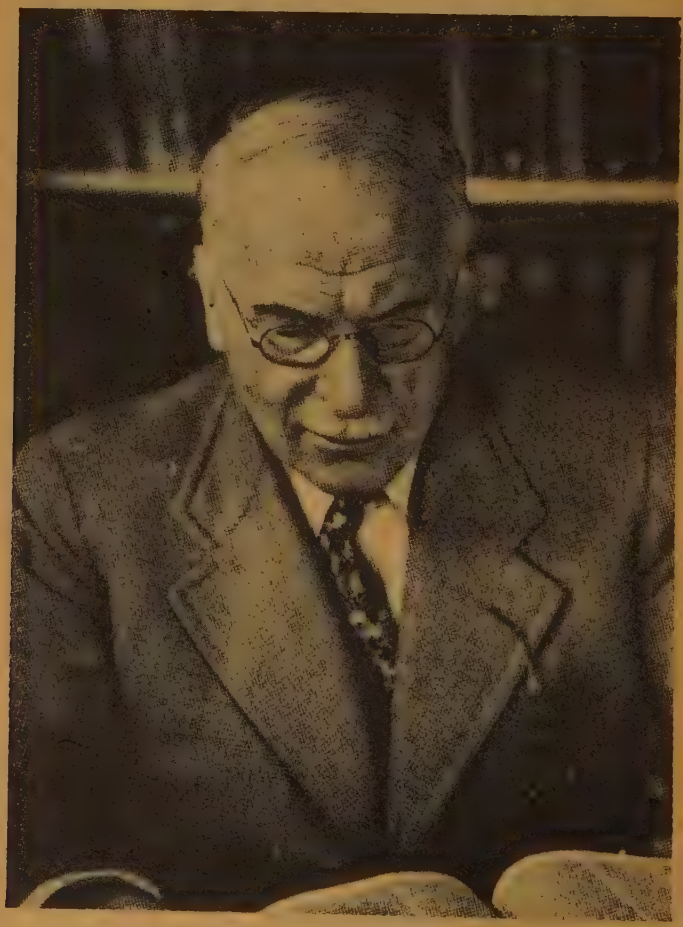
Was it peace or merely a truce in this feud between the living and the dead?

The gray farmhouse remained sad and unbeautiful, but there had been no more "interference."

In the next Issue:

Report No. 3 from the files of
Eileen J. Garrett

A Poltergeist Experience



Professor Carl Jung

OF CARL JUNG

After a quarter of a century of research and meditation on parapsychology, Professor Jung discovers "Synchronicity," a world of meaningful coincidences.

by MICHEL POBERS

A PILGRIMAGE TO ASCONA

THE village of Ascona is too small to be located on the map of Europe. A Swiss travel guide might grant it a few lines, recommending it to travelers seeking rest and quiet or to painters looking for a picturesque old town and some charming landscapes.

Travelers who have visited Ascona, however, will be surprised one day to read in a "cultural history textbook" that this tiny, sleepy village is one of the world's great intellectual and spiritual centers, a source from which creative thought and profound wisdom radiate to every corner of the globe.

For the new science of the *Psyche*, Ascona has been for the last twenty years what Salerno was for the new medical science of the Middle Ages—*"famosa atque praepua urbs."*

Just as ninth-century Salerno attracted Western Christians, Greeks, Jews and Arabs interested in the medical arts, Ascona draws psychologists, physiologists, philosophers, historians, physicists and theologians from nearly every country to participate each summer in the discussions held at the Villa Eranos.

To date, the yearly reports of these meetings represent twenty bulky volumes—an encyclopedia of the new humanism.*

The name of the small Swiss village may not be found on the map, but the name of the master of the Academy that will make Ascona immortal is present in every library and familiar to every scholar—that is, every scholar whose addiction to narrow specialization hasn't prev-

* An English translation of the twenty "Eranos Yearbooks" is now under consideration.

ented his study of the great problems of human destiny. This name is Carl G. Jung.

From Kuesnacht, a suburb of Zurich, and from Ascona, the genius of Professor Jung has inspired and influenced for nearly half a century the progress of human science all over the world.

For students of parapsychology, the pilgrimage to Ascona last summer had a very special significance. For many years, Professor Jung has been intensely and actively interested in psychical research, in symbolism, in occult traditions of magic, alchemy and astrology.

The very first book he published, in 1902, dealt with *Psychology and Pathology of Occult Phenomena.* His studies of "Psychology and Alchemy," of Paracelsus, of Chinese divination, are universally known. In the late twenties, he attended some of the sittings of the Austrian medium Rudi Schneider, and others; and more recently he wrote a remarkable preface to Dr. Fanny Moser's study of ghosts.*

For a good many years there have been persistent rumors that Professor Jung was writing a book on parapsychology. These rumors were confirmed by the scholar himself at the 1951 Eranos Conference.

THIS summer the rumors and great expectations were at last realized. In June, 1952, appeared the traditional black-linen-bound green-jacketed volume of the "Studies of the C. J. Jung Institute, Zurich." Students of parapsychology have discovered in it an essay of 107 pages by Carl G. Jung, bearing the enigmatic title "Synchronicity as a principle of a-causal relationships."**

The treatise was not voluminous not impressive in its number of words and lines. But even at a first glance there was no doubt: This was *it* — the masterwork, too revolutionary to be called a classic, too new to become rapidly popular, but unquestionably a most important contribution both to experimental parapsychology and to the general science of the human mind in its paranormal manifestations.

My pilgrimage to Ascona last summer had a well-defined practical purpose. I represented the Parapsychology Foundation, Inc., in New York City, whose president is Eileen J. Garrett. The Foundation was ready and anxious to initiate in several European and American research centers a program of experimentation designed to test or to supplement Jung's explorations of the "world of meaningful coincidences."

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* Fanny Moser, *Spuk* (Gyr-Verlag, Beden bei Zurich, 1950).

** *Naturklarung und Psyché* (Rascher Verlag, Zurich, 1952).

During these few but unforgettable hours spent in conversation with Professor Jung and his co-worker, Dr. Jolande Jacobi, I had no reason for anticipating that I would ever have the opportunity to be responsible for presenting to American readers, through *Tomorrow*, a simplified summary of this book, so passionately discussed all over Europe since the end of June.

My ambitions, at that time, did not go beyond the writing of a "postscriptum" — a description of my visit to the famous house of Mrs. Olga Froebe in Ascona, and the brilliant and humorful conversation of Jung, who at 77 appears at the summit of his intellectual activity and spiritual wealth.

Unfortunately, the English translation of "Synchronizitaet" seems to be very remote. I feel, therefore, that I must make an attempt to answer the question: What is this new doctrine of C. G. Jung?

CAUSALITY, CHANCE, SYNCHRONISM

Modern physics, writes Jung, no longer accepts the concept of *absolute* Laws of Nature; it admits instead *statistical* laws. Whereas in the past a Law of Nature implied *absolute necessity*, it means now *relative possibility*. The philosophical principle of *casuality*, with its insistence upon the essential relationship between cause and effect, is bound to undergo a similar revision.

A statistical law cannot exclude the possibility of exceptions and special cases. One must admit that there are phenomena of a unique and unusual character which cannot be related to specific causes, and which, in escaping the principle of causality, allow for the existence of a realm of "chance" or "accident."

As long as the principle of causality had an absolute character, one was forced to think that every chance, accident or coincidence must have a cause, which only remained to be discovered. But we must admit that even after we have succeeded in discovering the causes of a number of accidents or coincidences, there remains a residue of phenomena for which no cause can be found. This would indicate the necessity for considering causality not as an absolute but as a *relative* concept.

"In the morning, on a trolley car ticket I notice a serial number; later the same day I read the same number on the stub of a theater ticket; in the evening, someone gives me a telephone number, similar to the first two." This, says Jung, is a series of coincidences with no causal relationship. The

longer the chain of events, the more significant it will appear to the observer.

As the first striking instance of "meaningful coincidence," Jung quotes a personal experience recorded on April 1 and 2, 1949. On Friday, April 1, fish was served at lunch and someone mentioned the "April Fish" tradition (in Switzerland, as in many European countries, fish is the name given to the fooled). The same morning, during his reading, he noted the Latin sentence: *"Est homo totus medius piscis ab imo."* In the afternoon, a patient whom he had not seen for many months arrived to show him her paintings of fishes. In the evening, another person showed him an embroidery with a sea-monster motif. The following morning, a patient whom he had not seen for four years related to him a dream in which she saw a big fish swimming toward her and landing at her feet.

Jung points out that only one person in his entourage knew that at the very time this series of events occurred he was engaged in the study of the history of the "Fish" symbol. In a footnote, he adds that, having finished this particular paragraph of his manuscript, he stepped out of his house and saw a small fish on the stone wall separating the lake from the road—the seventh element of the series.

To say that these events are due to "chance" makes sense only if one acknowledges the possibility of a series of meaningful coincidences of *a-causal* nature.

A DECISIVE PROOF: J. B. RHINE'S 'ESP' EXPERIMENTS

The volume of evidence on paranormal phenomena accumulated by Gurney, Myers, Podmore and others, as well as evaluations of the probability of "chance occurrences" attempted by Professor Charles Richet and Camille Flammarion, are impressive and convincing. Jung writes, however, that the decisive proof of "a-causal relationships" between physical and psychical phenomena has been provided by Professor J. B. Rhine in his experiments with ESP cards.* So far no one has been able to advance valid arguments against these experiments and their results.

One of the most remarkable aspects of Rhine's ESP experiments, according to Jung, is that they prove conclusively that to the psyche space and time are only rela

* Extra Sensory Perception cards each bearing one of the following five symbols: star, circle, three parallel wavy lines (called waves), square, plus.

tive. The recorded results are not influenced by variations in distance between the experimenter and the subject. (Jung quotes, among others, the successful experiment conducted between Durham, N. C., and Zagreb, Yugoslavia.*)

If the phenomena observed by Rhine could be explained in terms of *power* or *energy*, increases of distance should have been accompanied by a corresponding decline in the scoring. But Rhine has established conclusively that distance is "psychically variable," and that the factor of space can be reduced to zero under certain psychical conditions. The time factor offered no more resistance in ESP experiments than space.

The paramount importance of Rhine's work, according to Jung, lies in the fact that the results obtained cannot be explained in terms of time and space and, consequently, cannot be described as effects of a cause. ESP is essentially a "coincidence," a type of "simultaneity." Rhine's experiments reveal that space and time are "elastic."

The ESP phenomena, experimentally studied, reliably recorded, and statistically evaluated, must be acausal, since the principle of causality presupposes the validity of the categories of time and space as long as the experiment deals with movable three-dimensional objects.

If, as according to Kant, time and space are a priori categories inseparable from our observation of *external objects*, there exists the possibility of time and space becoming relative when the *psyche* observes not external objects but *itself*. This is what happens, according to Jung, during Rhine's experiments wherein the subject does not have to observe ESP cards, the answers originating from "pure imagination" and inner impressions.

THE WORLD OF MEANINGFUL COINCIDENCES

Jung presents in his book a number of personal experiences, among others the case of a scarab hitting his window at the precise moment when a patient — a very difficult one — was relating a dream in which she received a gold scarab as a present. (The incident had a decisive importance in the treatment of this case.)

He also describes the case of a patient whose wife told him that twice — at the time of the death of first her mother and then her grandmother — she observed a swarm of birds at the window of the dying person's room. Some

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* *Journal of Parapsychology*, Vol. 6 (1942).

time later, the patient went to see a heart specialist, who gave him a very reassuring diagnosis. His wife saw a swarm of birds on the roof of her house and was filled with anxiety. On the way home from the doctor, the husband collapsed in the street and was brought home dying.

In these two cases the ancient mythical significance of the scarab and the bird seems to dramatize and to strengthen Jung's theory of meaningful coincidences.

One may not, at first sight, uncover the analogy between these and similar cases, on the one hand, and Rhine's ESP experiments, on the other. Nevertheless, they all belong to the same realm, to the same world of significant coincidences. These are the phenomena of "synchronicity" (*"Synchronizitaet"*), not to be confused with "synchronism," a term which usually refers to different events taking place at the same time.

"Synchronicity" applies to two or more events not related by causality, but having the same or similar meaning. It applies, in particular, to cases of the simultaneous occurrence of a certain psychical condition with one or more objective phenomena — the meaning of the first being similar to that of the second or vice versa. Wherefore, the coincidence strikes us as being meaningful.

The time factor may sometimes complicate the problem and mislead the observer. For instance, Jung quotes the famous dream concerning the eruption of Mont Pelé at Martinique in the spring of 1902, as described by J. W. Dunn in his *An Experiment with Time*. Dunn, who was in South Africa, had his dream of the eruption *after* the event actually happened but *before* he read the news in the first London paper to reach him.

There are well-known cases of people dreaming of a letter and its contents *after* it has been mailed but *before* it has arrived at its destination.

In all these cases, synchronicity applies (1) to the occurrence of a normal, usual phenomenon or condition in conjunction with (2) another phenomenon or condition which, although relevant, does not derive from the first, in the sense that an effect derives from a cause.

This definition of synchronicity enables us to understand certain phenomena of precognition in which psychical images occur in the present, as if the objective phenomena had already taken place. These precognitive psychical images are akin to objective events which, in our consciousness, are dissociated from time and space, just as in the ESP experiments.

Those unwilling to accept this difficult but indispensable concept

of a-causality might argue that while there may not be an "obvious" cause, there might still be a "transcendent" one. This, of course, amounts to a virtual contradiction in terms.

A more frequent argument insists that all the phenomena under consideration can be explained by mere "chance," as meaningless accidents. According to Jung, Rhine's experiments and recorded results are unassailable and definitely disprove any theory of "mere chance."

DIVINATION, ASTROLOGY, MAGIC

Aside from the ESP tests, the experimental, empirical basis for synchronicity is extremely difficult to establish. The material based on reports of spontaneous cases is too often quite unreliable.

In his search for other fields of experimentation, Jung examined the Chinese divination technique of I Ching.* He even devised an extremely interesting and original astrological experiment on the basis of an investigation involving the horoscopes of 483 married couples. (*Tomorrow* will discuss this particular experiment, together with Professor Hans Bender's wider research project concerning scientific astrology, in a later issue.)

The results of Jung's investigation of divination and of astrology are significant, but he himself admits that they do not match the rigorous objectivity of the statistical data of Professor Rhine's laboratory.

(Jung observes, incidentally, that the results obtained at Duke University would not have been possible if Professor Rhine had worked with a single subject or only a very few subjects. The experiments, to be successful, require constantly renewed and refreshed interest, to insure the presence of an emotional condition which facilitates the predominance of the unconscious, since liberation from time and space and from the principle of causality is essentially an act of *creatio ex nihilo*. Thus the rules and methods devised by Rhine can be recommended for any experiment dealing with a large number of subjects, says Jung.)

AN UNTHINKABLE UNIVERSE

Unlike ESP, the theory of synchronicity is not a *creatio ex nihilo*. Jung carefully lists the names and the works of those whose concepts

* See *The I Ching or the Book of Changes*, translated by Richard Wilhelm-Cary Baynes (2 vol.), (Pantheon, New York).

influenced and guided him during his twenty years of study and meditation devoted to paranormal phenomena. They range from Tao and Lao Tsé to Cornelius Agrippa, Paracelsus, Kepler, Leibnitz and Schopenhauer. Jung insists, however, that he is not offering a philosophy or a new metaphysical concept. Synchronicity is an "empirical concept." For the triangular scheme of the universe, time-space-causality, Jung substitutes a square: Time-space-causality-synchronicity.

When adapted to the new physics of the atomic era, the four categories become (1) indestructible energy; (2) a single category of time-space; and, supplementing each other, (3) the constant dynamic relationship of causality, and (4) the inconstant relationship of meaningful coincidences (synchronicity).

Jung does not underestimate the extreme difficulty the human mind will have in conceiving and accepting his "Universe of meaningful coincidences"—free from the limitations of time and space, free from interaction of causes and effects.

He realizes that his discovery requires tremendous effort on the part of an investigator who must first learn to admit that paranormal phenomena cannot be explained nor even adequately described in terms of either time and space or cause and effect.

Jung himself applies to his "Universe of synchronicity" the epithet *"Undenkbar"*: "unthinkable." He adds, however, that the concept of synchronicity should not be more mysterious or perplexing than the concept of discontinuity in modern physics.

SACRIFICE IN CLARITY

One is tempted to apply to Jung's new concept the remark of Dr. Max Planck, the great German physicist, on Einstein's theory of relativity: *"These ideas and arguments admittedly present a hard task to our powers of imagination; but the sacrifice in clarity is negligible compared with the inestimable advantages which follow from the amazing generality and simplicity of the physical world view which they render possible."** Change "physical" to "psychical," and Dr. Planck's evaluation of Einstein's relativity easily applies to Jung's synchronicity.

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* Max Planck, *The Universe in the Light of Modern Physics* (English translation, Allen & Unwin, London, 1931).

SYNCHRONICITY AND EXPERIMENTAL PARAPSYCHOLOGY

Does the concept of synchronicity provide an explanation or a definition of *all* phenomena under investigation by the new science of parapsychology? Jung refers specifically to telepathy, to clairvoyance, to ESP and PK* tests. How can the concept of synchronicity apply to some of the physical manifestations of mediumship, to phenomena revealing paranormal influences of mind on matter in forms other than PK?

Outside the self-imposed limitations of experimental parapsychology, there is a wealth of evidence, if not of survival, at least of the possibility of communication between the living and the dead. How can synchronicity embrace this group of phenomena? (In his preface to Dr. Moser's *Spuk*, Jung hinted that ghosts and apparitions of the dead may be exteriorizations of unconscious occurrences, and that their study may elucidate both the significance and the possible source of certain psychical phenomena.)

The questions left unanswered by the discovery of the world of significant coincidences are many. They indicate that Jung's long-expected work is the beginning rather than the end of a new chapter of parapsychology, both in its general and in its experimental form.

Jung's book has already achieved one important result: the integration of paranormal a-causal phenomena into the over-all scheme of the world as viewed by modern physics. The new concept of the Law of Nature is statistical, but the paranormal, the supernatural, the miraculous, should not be considered as sneaking into the universe like a frightened stowaway on a crowded ship. It should no longer be attributed to a defect in measurement or an accidental inaccuracy in statistics. The world of "meaningful coincidences" co-exists with the world of causality. Jung is unquestionably right in affirming that synchronicity is not a metaphysical concept but an empirical principle. A new continent has been discovered.

PARAPSYCHOLOGICAL WORKSHOP

When, in the studio of the Villa Eranos, I questioned Professor Jung about further experiments related to and based upon his revolutionary concept, he asserted his willingness to advise and to guide those

* Psychokinesis: The direct influence exerted on a physical system by a subject, without any known intermediate physical energy or instrumentation.

who labor in "parapsychological workshops," and suggested that sometime during this winter he could let the Parapsychology Foundation have his proposals or plans for experimental testing of synchronicity.

If and when this promise materializes, the Foundation will be ready to sponsor and to assist experimental work in different research centers—if possible, simultaneously in Switzerland, Germany, Holland, France and the U.S.A.

What kind of practical experiments can be related to the doctrine I have tried to summarize in these pages? There is, of course, the task of gathering authentic and rigorously controlled reports on spontaneous cases similar to those reported by Jung himself. There is, as he mentions in many passages of his book, the problem of ESP in animal life, with special reference to time and space in animal psychology.* There are experiments suggested by Pascual Jordan's parallelism between microphysics and psychical research.

Problems of time and space can also be investigated in some cases of trance mediumship, and particularly in the Faraday Cage experiments conducted by Mrs. Eileen J. Garrett, testing the sensitivity of a trance medium to electro-magnetic targets. Other ideas, other proposals, other arguments will be forthcoming as soon as *Synchronizitaet* is published in English.

It is a sad and shocking fact, indeed, that at a time of ultrarapid intercontinental communications and of mass diffusion of news and ideas, American students of parapsychology may have to wait months — or years — before they are allowed to study in their own language one of the most important works of our time.

* J. G. Pratt, at the Duke University Laboratory, is at present engaged in the study of homing pigeons.

THE THINGS I NEVER SAW

by JULIAN GREEN

Author of Dark Journey, The Pilgrim on the Earth, If I Were You, Memories of Happy Days, etc.

"They were terrible last night!"

A mysterious phrase from childhood that remains etched in the memory of this famous French-American novelist.

I HAVE never seen a phantom—in the strict sense of the word "see" — and I am inclined to doubt all stories about apparitions. Nevertheless, I grew up in an atmosphere which was saturated with the supernatural.

We lived, around the beginning of the century, in an old house which in England would have probably been razed to the ground because of what went on amid the walls of our apartment. In the daytime this house seemed pleasant enough and, as the Germans put it, "friendly." Leaning from the windows, you could see the first trees of La Muette and the children going to the Bois with their nursemaids, but at night the tranquil rooms where we had played in the afternoon light were transformed into scenes of horror.

My father, who couldn't bear movings, denied ever having heard anything, and my mother was reduced to counseling my sisters to say nothing in front of the person whom she called "the baby." The baby was five years old at the time and finally understood. No wonder: in the morning, around the family table in the dining room, what winkings, shakings of the head, and

raised eyebrows! The sentence which has remained most distinctly in my memory and made me think most deeply was: *"They* were terrible last night!"

I knew perfectly well what is was about. Only the plural bothered me, for in my mind *they* became simply the Thing, the Thing which came out of the laundry-room and into my parents' bedroom, went around my bed and passed into the neighboring room, where the youngest of my sisters slept. It was there that the abomination was perpetrated: the Thing sat on the foot of the bed in which a little girl ten years old trembled in fright.

According to those who had seen it, the Thing had no face but resembled a woman. Each night it went to take up its post, and each night the little girl awoke with the same groans. In order to comfort her, they installed my oldest sister's bed in her room, and henceforth there were two to witness the bizarre and melancholy phenomenon.

As for myself, I saw nothing. I only knew that the Thing passed near my bed, and my fright lasted only two or three seconds, for I fell asleep immediately afterward; but more than once I was shaken from my slumber by very noisy comings and goings. My mother, when I spoke to her of this on the following mornings, told me it was our upstairs neighbors. At these points my sisters would throw each other glances which said clearly that *they* weren't taken in in this way.

"The children know," murmured Mary, the specialist of the group, who told fortunes with cards, read palms, and guided her life on premonitions. "Enough," begged papa. He held firm until the expiration of the lease, and then acknowledged, to the jubilation of my sisters, that the apartment was perhaps "a little noisy at night," too noisy to be inhabitable.

WE went to live on Rue de la Pompe, opposite the Janson *lycée*, in an apartment with no particular past. Even Mary couldn't *feel* anything wrong with it. Later, for reasons which would be too complicated to explain, we left Paris and lived for three years at V'esinet, right at the top of the beautiful Avenue de la Princesse, which led to a lake. Nothing unusual occurred at the Villa du Lac, but I never think of the big house without sadness, for it was there that, on December 27, 1914, my mother suddenly died.

In one of my books, I've reported the following fact, which is perhaps not unexplainable but which remains largely mysterious in my mind. Several days before Christmas of that year, one of my sisters was sitting near a window which looked out over the garden gate, and after a moment she called to one of her sisters to point out some-

ing to her, "Don't you see? Those en who are climbing a ladder, with ack draperies which they are anging on the gate. . . ." But Anne w nothing. A week later, never- eless, she remembered these ords when she saw the scene un- ld which her sister had described her and which had seemed, to oth of them, incomprehensible.

On Cortambert street, where we oved toward the middle of the ar, nothing happened for a long ne. Two of my sisters who had own particular sensitivity toward anifestations from the beyond had ed, and with a common accord, survivors almost never spoke of subject which bit by bit, as we ew older, lost all attraction.

It was only in 1925 that the first usions were made to a very vexa- us thing, but we didn't insist on lling our father and I have often ondered if he also knew. At dusk was impossible for me to remain one in the living room. I tried, t there was always a moment ien, not being able to stand it any nger, I went back to my room.

From that room, nevertheless, ere I was writing *The Traveller the Earth,* I was chased one day the presence of someone whom recognized immediately and who s perhaps interested in my work. was the first time. All I can say out it here is that it wasn't a venant. The pen fell from my fin- s and I found myself a few sec- onds later on the stairway, then in the street. What happiness to see those reasonable faces, those eyes which accepted nothing as true except what they clearly knew to be so! I envied them their common sense, even including its limitations.

At our house we had always made fun of the traditional phantoms which certain Frenchmen, with an extremely good will, try to imagine. "If they only knew how they really are!" Would to Heaven that we had been presented with anything so tangible as a strip of shroud or a death's head! I almost never saw anything (only once, on the stairs of a house in Montpensier Street . . .) but what I heard was enough for me. The worst of it was to hear nothing and see nothing when one knew perfectly well that near one . . . But let us pass on. The subject lends itself to smiling and I prefer to smile at it myself.

IN the spring of 1937 I was in Suffolk, Virginia, where one of my university friends had offered me a room in his house. This room seemed very pleasant to me at first, well sheltered from the sun by blinds, which is rather rare in the States. I also liked the fourposter bed and the old-fashioned air of the things amid those walls.

My friend showed me over the whole house. His own room was narrow, bright, a bit bare, and there were two beds in it. "Yes, two

beds," he said with some slight impatience, for he had followed my glance and guessed at my unexpressed thought. His tone had something slightly aggressive about it. I must explain that we rather often quarreled over trifles. I said nothing more than that he should have kept the handsomest room for himself, and as for the two beds, that was his affair.

That night I was awakened by the sound of feet traversing the room, at first in my direction, then in the other. Not a single plank creaked in the floor, and the sound I heard was that of a man walking in slippers and dragging his feet. It is needless to describe what my emotions were. Suffice it to say that after a moment I slid off my bed with my covers and moved into the living room, where I passed the remainder of the night as best as I could on the sofa.

The next day my host asked me how I had slept, and I replied laconically that his sofa was a little short. He meditated over this reply during breakfast, after which he asked me why I had not slept in my room. I told him that he knew the reason as well as I did, and his face took on a completely false expression as he affirmed that he didn't understand; then, without giving me a chance to reply, he spoke of certain basically superstitious people and informed me that in the United States only Negroes believed in ghosts.

"Who's talking about ghosts? then asked him. He immediat burst into reproaches and told that most of his friends slept v well in the guest room.

"And the others?"

He stared at me, with his mo held open, like a child.

"What about the others?" A with disarming candor he told that the others slept in his roo

"In that extra bed, the reason which I now understand?"

"Yes," he said, with a smile

It was decided that I wo sleep in his room, but he assu me that I had nothing to fear fr Witherspoon, and as I asked who Witherspoon was, he expla ed to me that this was a pet na given to the former proprietor the house, who had been dead quite some time.

"Besides, he is absolutely ha less. He goes from the living ro to the dining room and back, p ing through your room."

"My ex-room," I said firmly.

"Yes, your ex-room. He is pr ably looking for something. So people see him, others don't. So only hear him. I had hoped t you would neither see him nor h him."

Night came and we went sleep, each in his little iron b I was dog tired and fell almos once into a deep slumber. H

uch time elapsed? I haven't any ea, but I was suddenly awakened y a noise which chilled my spine. yard away from me my unhappy iend was dying. His throat was ing cut, and with undescribable rgling he was "giving up the ost." Stretching out my arm I ook him with all my might, and sat up in bed, bewildered.

"Huh? What? What day is it?"

For a few seconds we exchanged eaningless words, then he turned a light and I explained to him at I had thought he was going die; I imitated that horrible ise. He looked at me with an fended air. "Maybe I was snoring little," he said.

"That's possible," I replied, "but u are more frightening than With-spoon." And leaving his room, went back to the fourposter bed, ere I slept till morning without dging. I never heard Witherspoon ain.

INCE that time, very often and in various places I have heard ngs that others more fortunate an myself will no doubt never ar. Up till now I have been spared *seeing*; that's something.

And then I have noticed that in time you get used to almost anything. I sleep badly. Dawn sometimes finds me wide awake, and it is not rare for a poor anxious being to go around my bedroom at that hour in a kind of cloak of invisibility. I can't say that I suffer from it or that I am afraid, but it bothers me.

No doubt there is nothing, nothing more than the memory of a great anguish which has remained amid those four walls a little like an image on a negative. That, I think, is the explanation of all those pretendedly supernatural phenomena. Our gestures and our words words leave perhaps imprints which certain people are sensitive to, others not.

The subject seems rather uninteresting to me and I have never dreamed of exploiting it in a novel. I don't think it's a question of hallucinations, but I don't think either that those whom we lugubriously call the dead can come back to talk to us. We shall go toward them, as the Bible approximately says, but they will not come to us.

"Ye have seen how I bear you on eagle's wings."
Exodus 1

The St. Joseph of Copertino Flying Medal
C. P. Jennewein, Sculpt

A Report on Levitations:

GRACE DEFIES GRAVITY

Among the physical manifestations of mysticism and of mediumship, *autolevitation* is certainly one of the most fascinating, the most infrequent and the one that has aroused the most incredulity.

The Catholic Church, which recognizes levitation both as an act of supernatural grace and a phenomenon of diabolical possession, has been extremely cautious in authenticating cases of autolevitation attributed to its saints.

In psychical research, despite a number of experiments and the quality of detailed descriptions, there still persists a skeptical and negative attitude. In his *Traité Métapsychique,* Professor Char Richet (Book 3, Ch. IV) write "Telekinosis is an established fa Ectoplasms have been proved. L vitations have not been proved."

In direct contrast to Riche complete skepticism, we quo "For yogis, levitation is almost common event which occurs daily

This statement by Paul Da former news editor of the *Times India,* in his book *Indian Und world* (1938), is an obvious exa geration. Many serious research who have witnessed in India wealth of other paranormal p

omena, have not been able to re-
ort even a single authentic case
autolevitation.

It is impossible to record here
l the stories of levitation attribut-
d to men, heroes and gods of
astern and Western mythology
nd folklore.

The cases of levitation in the
ld and New Testaments are in
emselves too numerous to be list-
l completely, but the three most
teresting cases in the Old Testa-
ent are those of Enoch "tran-
ated" to Heaven without tasting
eath, of Habakkuk "translated"
om Judea to Babylon to bring
od and comfort to Daniel in the
ons' den and of Elias levitated
a whirlwind.

In the New Testament, Philip's
anslation from the route to Ga-
to Azortes and the Ascension
Jesus Christ at Bethany are the
ost significant.

The first mention of levitation
a yogi is recorded in the *Life*
Appolonius by Philostratus (Lib.
section 29) as occurring in the
rly third century. Damis, a dis-
le of Appolonius, describes there-
Indian "gymnosophists" floating
the air at the height of about an
n's length. He explains that they
it not to astound the witnesses,
t because, in order to please the
ds, a tribute to the Sun must be
id at some distance from the
rth.

CASES of levitation in the early history of Christianity are little documented and are similar to those of the Bible.

There is, however, one notable exception: the curious story of an Egyptian monk of the fifth century who raided a pagan temple and was brought to trial in Antioch. In the presence of his judges and a large crowd, the monk was levitated, pleaded his cause from high above, and then triumphantly gave his benediction to the cheering throng.

A detailed record of levitations of Christian saints and martyrs exists from approximately the year 1000. This practically uninterrupted series of levitations is listed in *Acta Sanctorum* and opens with the case of St. Dunstan, who levitated on the Day of the Ascension—three days before his death on the 17th day of May, 988.

This case is followed, a few months later, by that of St. Stephan, King of Hungary: While camping with his army during the campaign against Conrad II, Emperor of Germany, Stephan was seen levitated while praying in his tent.

The best sources on cases of levitation after 1000 are, besides the *Acta Sanctorum,* the treatise on "Christian Mysticism" by Gorres, and especially the scholarly work of Mr. Olivier Leroy published in both French and an abridged English edition in 1928.

In his book, Mr. Leroy lists the case of no less than 205 Catholic saints of both sexes, from the early 11th to the 20th century. The author has, however, a scientifically objective and critical attitude toward his material and regards as merely "inspiring legends" those reports which do not provide sufficient information as to time and place, do not mention the witnesses, and do not give all the details concerning the nature of the phenomena witnessed. Thus, despite the long list of cases of mystical levitation reported, Mr. Leroy considers but a half dozen of these as historically established and proved.

There is, for instance, the case of St. Theresa de Avila (1515-1582), about whose levitations numerous reports are available. She never levitated very high: witnesses mention a height of from 10 to 15 inches.

St. Theresa herself has described how she tried to conceal her levitations: "It happened to me one day when I was in the choir with all the nuns, preparing communion . . . Suddenly, I threw myself on the ground, my sisters ran up to hold me back and the rapture could not be concealed. I begged Our Lord fervently to please refrain from favoring me any longer with these graces. . . ."

The most astounding case is unquestionably that of the Franciscan monk, St. Joseph de Copertino.

The levitations of St. Joseph Copertino were witnessed by sco of his contemporaries, including t Duke of Brunswick, Catherine Austria, Pope Urban VIII and nu erous cardinals and bishops. The also exist testimonials by medi authorities such as the famous I lian surgeon, Francesco de Pierpo

As a matter of fact, the numb of witnesses is so impressive a their reports so detailed, that French writer, René Trintzius, w led to say that these "levitatio are historically certain and can be questioned, just as one ca doubt the existence of Louis X or of Napoleon."

The following case is described volume 5 of *Acta Sanctorum*. Joseph flew up on an olive tree, a er the priest Don Antonio Chiara said to him, "What a beautiful s God has made, Brother Joseph." remained nearly half an hour the branch, which oscillated as i bird were perched on it.

When the ecstasy ended, he co not come down until a ladder h been brought to him.

St. Joseph was observed to h fifteen successive levitations in presence of images of the Vir Mary, and in a few cases he w reported to levitate as high 25 feet.

As far as 19th century cases levitation are concerned, Mr. L roy in his book recalls the lev tions of Claude Dhiere, the p

pal of the Catholic seminary in renoble, and those of Anne Cathine Emmerich, the famous Gerın mystic, who also displayed the ienomena of the stigmata (1774-324). There are also very well cumented cases of André Fourt and St. Marie Madeleine Pos-, and those of two Italian mys-s, Joseph Cottolengo and Maria rbagli.

In the 20th century: Gemma lgani, who died in 1903, is reted to have had frequent levitans; Sister Marie of Passion, ile seriously ill and unable to lk, was seen by other nuns in r convent to fly up the staircase ding to her cell on June 3, 1913. Finally, in the village of La audais in Britanny, there lives ht now an elderly woman of eat devotion, Marie Jahenny, ose frequent ecstasies, accomnied by the phenomenon of levision, are said to have been obrved by both the local priest and ctors. They have not yet been thenticated officially by the urch, however.

BEFORE considering the cases of levitation in mediumship, us mention a few cases ich Catholic scholars have clased as "diabolic obsession." In book on levitations, Colonel de chas examined three such cases, three French.

The first is that of Francoise Fonatine (1591), which de Rochas described as follows: *The mass was said without incident. But when the curé approached Francoise to administer the host, a stained-glass window was shattered, the big taper on the altar went out . . . the curé presented the host. Immediately Francoise was hoisted "higher" than the altar, as if she had been seized by the hair . . . For the third time she was lifted over a bench before the altar and carried off in the direction of the broken window, with her head down and her feet up, without her clothes turning inside out. From them issued a great quantity of water and stinking smoke . . . The curé, Pellet, remembering that every time Francoise had been carried off it had been by her hair, had it shaved off . . . The poor girl was completely cured."*

This case was authenticated by the civil and legal authorities. The second, that of Mlle. Thevenet (1738), was authenticated by the dignitaries of the Church, and the third (1734) was authenticated by the dean and regents of the Faculty of Medicine of Paris.

IF autolevitation is one of the rarest physical manifestations of mysticism, it is even more difficult to observe — under scientifically sound conditions — as a physical phenomenon of mediumship.

The most famous of all cases of

autolevitation observed by psychical researchers is that of D. D. Home. According to Sir William Crooks, Home had the faculty of "rising" vertically or horizontally or while seated on a chair. On several occasions he was accompanied in his levitation by other people or by different objects. (Sir William Crooks states that in one instance his wife was raised off the ground in her chair.) The best cases of Home's levitations witnessed by Crooks occurred in the investigator's own house.

On one occasion he went to a clear part of the room, and after standing quietly for a minute, told us he was rising. I saw him rise up with a continuous gliding movement and remain about six inches off the ground for several seconds; then he slowly descended. On this occasion no one moved from their places. On another occasion, I was invited to come to see him when he rose eighteen inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air.

On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home sometimes then tucked up his feet on the seat of the chair, and held up his hands in view of all of us. On such an occasion I have got down, and seen and felt that all four legs were the ground at the same ti Home's feet being on the chair.

Sir William Crooks and th other investigators affirm to hav witnessed a total of nearly hundred such levitations.

Most spectacular and most f quently referred to is the case w nessed by Lord Lindsay, L Adare and Captain C. Wynne, w attest to having seen D. D. Ho in conditions of perfect visibil float vertically in the air out o window at No. 5 Buckingham G and re-enter the room by the sa window.

The second case—submitted more elaborate controls and w nessed and described by some the most prominent psychic sc lars—is that of Eusapia Palladi An article by Dr. Hereward C rington elsewhere in this issue *Tomorrow,* discusses the standing aspects of the Pallad case in considerable detail. It is s ficient for our purpose to qu here from a report by Profes Porro following a series of rema able séances in Genoa in 1901, tended by Professor Lombr among others.

*The medium lifts her two ha all the time clasped in mine those of No. 5 (Morselli), and tering groans, cries, exhortati she rises with her chair, so fa to place its two feet and the e of its two front crossbars u

the top of the table. It was a moment of great anxiety. The levitation was accomplished rapidly, but without any jarring or jolting or jerking . . .

There is more to follow. Eusapia was lifted up still farther with her chair, from the upper part of the table, in such a way that No. 11, on one side, and I, on the other, were able to pass our hands under her feet and under those of the chair . . .

THE levitations of William Stainton Moses, observed and described by G. W. P. Myers in 1870, were less frequent but nearly as spectacular as those of D. D. Home. In order to avoid the hypothesis of hallucination, however, the subject was asked to mark on the wall with a pencil the height to which he was risen.

The first levitation of Willy Schneider took place in sittings in Vienna in 1923, in the presence of Dr. A. Holub and the Austrian writer, Hans Mueller. The medium wore a black leotard, covered with phosphorescent pins to improve visibility. Phosphorescent screens were placed under his feet.

Together with the red light in the sitting room, these devices insured, according to Mueller, perfect visibility. Willy Schneider was levitated horizontally up to the ceiling of the room, where he left a charcoal mark.

He remained floating nearly five minutes. The controllers could observe his legs, tied together, moving in slow rythmical movements. He came down briskly, more rapidly than he had risen.

Other levitations, vertical, horizontal and occasionally with the chair, have been observed both with Willy Schneider and, later, his brother Rudi. At no time were any serious objections raised against either the conditions of the control or the authenticity of the phenomena.

THE comparison between the levitations of mystics and saints and those of mediums shows many similarities. Both these and the few differences are interesting to note.

In all cases described, the levitation can be both vertical or horizontal, the position of the body (kneeling, standing or lying) does not affect the phenomena. The lifting is seldom very brisk, while the descent is sometimes rapid and sometimes difficult, as in the case of St. Joseph de Copertino, who required a ladder.

Not infrequently, the levitations are accompanied by luminous points in the air or a general luminosity of the body.

The main difference is that in the cases of levitation of saints and mystics the duration is superior to that of the mediums, which usually does not exceed five minutes.

In the cases of saints and mystics, the condition of ecstatic rapture seems to be far more rigorous, more complete than the trance of the medium.

A scientific study of the phenomena of levitation raises a wider problem: that of the *paranormal variations of weight* occurring during the mystical ecstacy and trance.

This study may provide us with new information not only on the phenomen of levitation, but also on "walking on water," certain aspects of possession, etc. Without going into the subject extensively, the following observations seem to us of special interest.

(1) Complete levitations are rare, but embryonic phases of levitation are frequent and can be clinically observed. Leroy and Carl de Prel report numerous cases of mystics who, without losing contact with the ground, were praying or walking on *pointes,* like ballet dancers.

In the famous case of mystical delirium, "Magdaleine," described by P. Janet (*De l'angoisse a l'extase*), the patient walked on *pointes* for twenty years without any sign of fatigue or muscular effort.

The well-known case of collective possession at Morzine (1857-1862) has been fully described in the official reports submitted to the French government by Dr. Constans (*Relations sur une épidémie d'hystérodémonopathie en* 1861). The young men and women wer seen climbing trees with an amaz ing velocity, standing on branches jumping from one tree to the othe in complete defiance of the law o gravity.

(2) Dr. J. Kerner, in his stud of the clairvoyant of Prevor (1829), states that when the sub ject was coming out of trance "sh was so light that I could lift he with two fingers." Sir Willia Crooks has recorded impressiv changes, both decreasing and in creasing, in the weight of D. D Home.

The weight of Eusapia Pallad no was controlled during her séanc and the loss of nearly 45 pound in weight has been observed. (Als considerable increase in weight du ing the levitation of heavy objects. Similar observations have bee made by Rochet, Myers, de Ve me, and Carrington. If and whe the phenomena of paranormal va riations in weight are fully inve tigated, a new evaluation can b made of some of the more signif cant documents of the witchcra trials, of the submergibility test and of ordeals the origin of whic goes far back to pre-Christian era

At present—physical phenomen of mediumship are exceeding rare; but investigation of clinic cases of mystical delirium and trance mediums remains possib and could open new vistas to th psychical researcher.

TWELVE WONDERS of JOSEPH TREYVE

A selection of fantastic performances by a prodigious French diviner.

MONSIEUR Joseph Treyve, born in 1877, owned a nursery and a horticultural center near the town of Moulins in France, but the real avocation of this good-natured, modest and intelligent man was "divining."

Treyve, who died in 1946, devoted most of his life to work with the pendulum and the rod, and to experiments in clairvoyance and telepathy. He also spent considerable time in trying to explain and to explore his own psychic gifts. He invented a curious detection instrument called "effluviograph," which he used together with the pendulum.

The theory of Treyve was that human beings, as well as animals and inanimate things, had specific "effluvia" or radiations of varying frequencies. Treyve used to say that his technique of locating missing objects or missing persons was similar to that used by the police when they have a bloodhound smell an article of clothing. The theories and the practices of Joseph Treyve are described in a book by a French M.D., Mr. Edouard Laval, together with letters, telegrams and personal testimonials from a number of reliable witnesses in every walk of life. Out of hundreds of case histories, we have chosen these 12 "wonders."

1. Dr. Alexis Carrel was intensely interested in the faculties of Joseph Treyve. He showed him one day a wrist watch and invited him to tell to whom it belonged. Treyve described the man and gave his age. The watch belonged to Charles Lindbergh, who was in a neighboring room, and Treyve's answers were meticulously correct.

2. Treyve claimed to have examined 840 terrains for hidden water with only one error, and even in this one mistaken case there was a bed of wet clay between two layers of solid soil. We have selected two particularly illustrative cases.

A railway engineer came to inquire if the water of a house

bought by his company to lodge some of its employees, was drinkable. Placed over a map of the area, the pendulum said no, indicating the water was contaminated by its passage through a neighboring spot, which Treyve circled with a green crayon.

The importance to the company of this investigation later determined Treyve to visit the scene personally. He found the engineer there and, togther with him, discovered that the map-spot he circled in green crayon corresponded to a cesspool on a neighboring property.

The engineer exclaimed, "You have been here before?" "Never," said Treyve. "But since you seem to doubt my pendulum, I am going to have it tell you something which will astonish you. Do you see over there, on the highway, about 150 meters from here, a woman coming in our direction? Well, I am going to ask the pendulum if she is sick."

The test was made. "In what way is she sick?" After some new testings it turned out that the liver was the source of her illness. Upon inquiry, the facts were acknowledged by the woman.

Slightly annoyed by the engineer's dauntless scepticism, Treyve was goaded on to new efforts. "Do you want any more proof? I see your car over there and I've never been near it. Well, when you return to your garage the mechanic will tell you that your battery i dry."

The next day a letter from th engineer announced to Treyve hi admiration and complete convic tion.

Treyve visited the father of Dr Edouard Laval's son-in-law to in vestigate underground water sourc es. A certain visitor was there a the same time and he expresse doubt as to Treyve's art. Treyv told him, "Would you like me t tell you what is going on right no in your home? First, I am goin to tell you that your house is 1 kilometers from here in *X* direc tion. You go up a few steps int your kitchen, where I see your wif peeling vegetables . . . Would yo like to note the time and let m know if I'm right?"

Naturally, he was right.

3. Dr. Laval was interested in South African plant for medicina purposes. A French missionary wa requested to send some dried spe cimens, but he could only find few. Dr. Laval then asked Treyv to whom he gave a fragment stalk and a map of the region, t help out. Treyve complied and, in cidentally, mentioned a gold depo sit in a certain river bed.

The missionary, on the instruc tions of Treyve, found an abun dance of the plants in the desig nated places, but didn't mentio any gold.

A year later Dr. Laval saw the missionary, who had come to spend a few months in France. The latter told how a skeptical colleague of his in South Africa had been given a gold nugget by a native. It turned out that it came from the river bed which had been indicated by Treyve.

4. A huntsman who wished to know if there were otters in his territory brought a map to Treyve, who, without getting up from his chair, immediately located three otters of varying sizes at different points. A little later he received a letter: "I have the pleasure to announce to you that the information I asked you for . . . was exact excepting on one point, the weights. These animals were precisely lodged in the rocks and at the bends marked by you. Moreover, and this is the most amazing point, there were indeed three as you had announced . . . You had given me the following weights: one of 16 lbs., one of 14 lbs., one of 7 lbs. The two captured animals weighed respectively 16 and 12 lbs. As for the third, it is still on the loose, but according to its footprints on the sand, the game warden estimates it at 8 or 10 lbs."

5. A friend came to Treyve and said, "Yesterday one of my goats gave birth to five kids. Can you tell me their sex?" Treyve replied, "Three females, two males." The friend telephoned his home, then announced, "Wrong there are five females according to the hired man in charge of them." "Wrong yourself," answered Treyve. "I maintain my statement." The friend called again. "You're right. We checked and found we were mistaken."

6. A local governess lost in the kitchen a gold engagement ring with a diamond. Treyve located it at a slight distance from the kitchen, in the yard, but first right, then left, then under a pile of garbage — in short, at various shifting points. This puzzled him. Nothing like this had ever happened with the pendulum. The explanation emerged of itself the day remnants of the ring were found in the stomach of a duck, in the form of a misshapen bit of gold which had no doubt been thrown out with ashes from the kitchen stove, melted by the fire.

7. In the newspaper *Courrier de l'Allier* on August 6, 1935, the following story appeared: *A lieutenant drowned in the Tarn during a canoe trip. The body having disappeared, Treyve was consulted and sent the following three telegrams to the family: a) Wednesday morning*: "600 *meters upstream from Aguessac, body caught in roots. On army map of Compeyre, location point* 370."

b) Wednesday, two hours after the first telegram: "*Body adrift,*

temporarily halted 100 *meters upstream of Aguessac cemetery."*

c) *Thursday morning: "Body adrift, rolling on sandy bottom* 4 *kilometers upstream of Millan. On army map, region of Trongue Massif."*

An observer posted on top of a pylon a little downstream of the point indicated by the last telegram soon saw the drowned man rolling between two currents.

8. On one occasion, during the search for a man who had disappeared for several days, the authorities, having consulted Treyve, found a drowned man. But this turned out not to be the individual they were looking for. Treyve could not explain this. "No doubt the question was badly put," he merely said, humbly.

9. A woman lost her brooch. She said she had been to the hairdresser's, with the brooch pinned on her blouse.

Treyve, after a session with his pendulum, contested this information. "You didn't have your brooch when you went to the hairdresser's. Look carefully in your desk drawer and you will find it."

So it was. This case is particularly interesting because it shows that a reading of the conscious mind does not occur in Treyve's divining.

10. The wife of Dr. L., a member of the Pasteur Institute, lost her brooch. On a map, Treyve followed Mme. L.'s path, dressing for an evening out, stopping in her room, then descending the stairs and going to a car in the street. There, according to the pendulum, she parted company with her brooch. Therefore it must have dropped off while she was getting into the car. The pendulum further supplied the information that the pin had been picked up by a stranger. "Honest?" asked Treyve of the gadget. "No," was the answer three times in a row, then during a fourth test, "Yes, honest."

This ambiguousness was explained later when they learned that the brooch had been picked up by a Salvation Army worker, who wanted at first to hang it on a Christmas tree, but then, bothered by his conscience, finally took it to the police.

11. One day Treyve paid a visit to Mme. Alexis Carrel, wife of the famous surgeon, who had been practicing in New York for quite some time. Suddenly Treyve offered, "Let's try an experiment. New York is thousands of kilometers from here. I am going to try to draw the Doctor's office, to see how he is oriented in his office, how he works, and what kind of furniture there is." After consulting the pendulum he announced, "The Doctor is in his office now, working. I see two pieces of furniture. On one of them there is an *objet d'a*

which emits enormous radiations which are impressing my brain powerfully. I am going to try to draw it."

At first he drew a series of dots. When they were all marked down he asked the pendulum how to join them. When the drawing was finished he said to Mme. Carrel, "It looks a little like a dancer in front of a mirror." But they couldn't tell exactly what it represented. Mme. Carrel decided to send this drawing to the Doctor. A little later she wrote Treyve: *Yesterday I received the reply from my husband about the orientation of his apartment in New York, which is, as you said, northwest to southwest. Moreover, for four years he had a Tanagra statuette representing a dancer with her arms in the air, in a full costume. This statuette was broken and the pieces thrown out last spring.* Treyve could not explain this.

12. In 1937, Treyve went with two companions to the forest of Arden to find a hidden treasure. The evening of his arrival he went up to bed immediately after supper, leaving the others in the dining room. In a half-sleep he saw five beech trees and in front of them a stocky, hairy man with piercing steel-gray eyes, and a long beard going down to his knees, holding a club in his hand.

With a menacing voice, the man cried, "You have come for my treasure, but you won't get it!"

When Treyve recounted his dream to his companions, they burst out laughing.

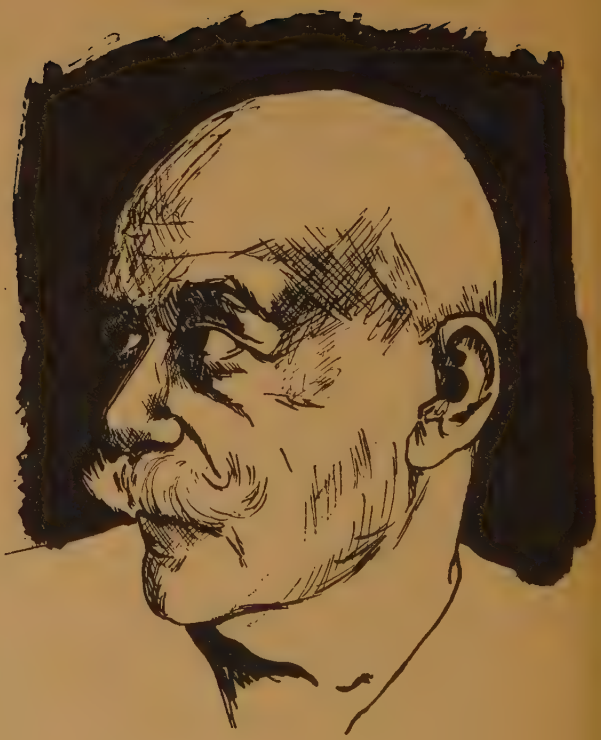
The next day, in the forest, the trio arrived suddenly before a group of five beech trees exactly parallel in appearance, size and disposition to those seen in the vision. Several kilometers further on, the three men visited a tourist center and bought a souvenir booklet. Treyve opened it at random. The first thing that met his eyes was the description of an old manor and a picture representing the owner, which was a striking portrait of the man with the club witnessed in the dream.

The men decided to give up the treasure hunt.

Before Treyve died he attempted to teach his "craft" to his son Francois. The latter has had striking successes in water-location; he claims a "batting average" of 99 percent. However, he shows no inclination to extend his investigations beyond this field, which is a very practical one for him in his professional capacity as landscape architect.

A granddaughter has also shown certain signs of psychic talent. But apparently, as in many other well-known cases of "genius," the heirs are a pale reflection of the father.

With the death of Treyve, certainly one of the rarest psychic gifts of all time passed from the earth.



GURDJIEFF: THE UNKNOWN MAN

by KENNETH WALKER

Author of *The Physiology of Sex, Diagnosis of Man, The Circle of Life, Meaning and Purpose,* and *I Talk of Dreams*

Here, Kenneth Walker, the eminent British physician and author, adds a new chapter to his recent book* Venture with Ideas: Meetings with Gurdjieff and Ouspensky. *For the readers of TOMORROW, he recalls in detail his first meeting with Georgy Ivanovitch Gurdjieff and his reactions to this frequently misunderstood teacher and philosopher.

THE Russian philosopher P. D. Ouspensky illustrated the difficulty of recognizing a teacher of esoteric knowledge, with two stories. The first told of a German who journeyed to India in seach of a *guru* and returned without having found one. He had not realized that the native servant who looked after him while he was in that country was the man for whom he was seeking. The second story referred to a dealer in parrots living in Bordeaux, who, quite unbeknown to his fellow townsmen, was a teacher of esoteric knowledge.

But what is esoteric, or hidden, knowledge? It is a term which has been badly mishandled and which has been used to describe everything from the irresponsible utterances of so-called occult societies to genuine esoteric knowledge. The term should mean immediate, or direct, knowledge, as opposed to mediate, or indirect, knowledge, or knowledge which has been reached through the mediation of the special senses.

Some people repudiate the idea that direct knowledge of this nature exists and maintain that all knowledge must come indirectly through the special senses. Bertrand Russell is one of these, and in his *History of Western Philosophy* he goes out of his way to point out that there is no method of attaining knowledge other than that used by the scientist. Having had no personal experience of the contemplative method, it is of course natural that he should make this statement.

IT is not my intention to deal with this epistemological question. I shall assume that esoteric knowledge exists and shall discuss Ouspensky's statement that teachers of this knowledge are usually difficult to recognize. I shall do so because the two stories with which he illustrates his thesis

are of great interest when they are taken in conjunction with Ouspensky's account of his own search for a teacher.

Even as a schoolboy Ouspensky was interested in the idea of the miraculous, and as he grew to manhood his interest increased. When he was working as a journalist on the staff of a Moscow paper, his desk was stacked with books with such strange titles as *Life After Death, Dogma et Rituel de la Haute Magie, The Sincere Narrations of a Pilgrim,* and many others of a kindred nature.

A few years later he began experimenting on himself in the hope that by altering his state of consciousness he would be able to gain knowledge of a kind different from that which one acquires in an ordinary state. The difficulty was to discover how this change of consciousness could be brought about.

He knew that drugs such as opium and hashish produced a change, and experimented with hashish. But the method was unreliable and he soon became dissatisfied with it, although it had allowed him "to look over the garden wall," as he called it. It was clear that something was missing, something that he needed before he could go any further with his experiments in changes of consciousness.

> "I know it is not a dream," he stated. "In these experiments and experiences there is a taste of reality which cannot be imitated and about which one cannot make a mistake. I know that *all This is there.* I have become convinced of it. *Unity exists.* But how to link what is above with what is below?"

Something, as Ouspensky rightly said, was missing, something had to be known before he could go further. "I feel," he continued, "that a method is necessary. . . . And more and more often I begin to think that this method can be given by those schools of yogis and Sufis about which one reads and hears." (P. D. Ouspensky, *A New Model of the Universe.*)

He allowed nothing to stand in the way of finding a method by which he could overcome the difficulties he had encountered, and a few years later he abandoned work on a book he was writing and went East. This was 1913, an unpropitious date for such a journey as his, for the Kaiser was displaying a bellicose spirit and was building an ominously large navy for Germany.

In 1914 the storm broke over Europe, and without having had time to find what he had been seeking, Ouspensky was compelled to hurry home, comforting himself with the thought that he would return to the East. Two years later and in the most unlikely quarter—the old city of Moscow in his own country — he discovered what he

had failed to find in Ceylon and India. He found Gurdjieff. Or did Gurdjieff find him? It is difficult to say. Gurdjieff had a wonderful capacity for giving the appearance of accident to what he had deliberately contrived.

WHAT happened in Moscow in 1916 is narrated in Ouspensky's later book, *In Search of the Miraculous*. He recounts how, while he was giving lectures in Moscow on the subject of his pre-war Eastern journey, a friend persuaded him to meet a certain Caucasian Greek, the leader of a Moscow group that was engaged in various "occult" studies and experiments. "Persuaded" is the correct word, for on principle Ouspensky was suspicious of groups engaged in parlour yogi-tricks. He was therefore inclined to be extremely critical of his group and its teacher, but eventually he agreed to meet him at a small cafe. In his posthumous book he writes:

I remember this meeting very well, I saw a man of oriental type, no longer young, with a black moustache and piercing eyes, who astonished me first of all because he seemed to be disguised and completely out of keeping with the place and its atmosphere. . . . And this man with the face of an Indian rajah or an Arab sheik, whom I at once seemed to see in a white burnous or a gilded turban, seated here in this little cafe where small dealers and commission agents met together, in a black overcoat with a velvet collar and bowler hat, produced the strange, unexpected and almost alarming impression of a man poorly disguised, the sight of whom embarrasses you because you see he is not what he pretends to be, yet you have to speak and behave as though you did not see it. He spoke Russian incorrectly with a strong Caucasian accent; and this accent, with which we are accustomed to associate anything apart from philosophical ideas, strengthened still further the strangeness and unexpectedness of the impression . . .

He sat on a sofa, with one leg tucked beneath him, drinking black coffee from a tumbler, smoking and sometimes glancing at me. I liked his movements, which had a great deal of a kind of feline grace and assurance; even to his silence there was something which distinguished him from others.

I have quoted this account of Ouspensky's first meeting with Gurdjieff at length because I want to compare his first impressions with my own on meeting Gurdjieff, some thirty years later. Not that our

situations were similar, for whereas Gurdjieff was a stranger to Ouspensky, I was familiar with both his ideas and his methods and had been studying them for a quarter of a century. Although I had never met him, I had long ago accepted him as a great teacher. But we all have our preconceived notions of what a great teacher should look like and how he should speak and behave, and Gurdjieff did not fit into the pigeonhole I had prepared for him.

WHEN I met him in 1948 Gurdjieff was living in a flat in Rue du Colonel Reynard, near the Arc de Triomphe, Paris. It was a small flat suited to the needs of a small French bourgeois family, and its furnishings were not to my taste.

We—and by "we" I mean those many people who were now studying his ideas—were crowded into a tiny drawing room and were either perched uncomfortably on small wooden stools or else were squatting on the floor, listening to a reading from a manuscript entitled *Beelzebub's Tales to His Grandson.*

The words were difficult to follow, and as sentences sometimes sprawled inelegantly over a quarter of the page of the manuscript from which one of us was reading, my attention often wandered toward the door leading into the lobby.

What kind of a man would push open that glass-panelled door before the reading had finished? I had been led to expect that he would eventually join us, and it was as had been foretold. At the end of an hour's reading the door moved forward a foot, stopped there for a full minute, and then was opened wide to admit Gurdjieff.

He stood there, looked around the room, his dark eyes taking everybody in, and then sat down on the chair that had been left vacant for him. Oriental, yes, for even without the tall *kalmak* that he was wearing nobody could have mistaken him for a Westerner. "Dark piercing eyes" as Ouspensky had described? No, they were dark, but kindly rather than piercing, eyes that noted everything without staring, eyes which were very much alive, but not piercing. What struck me more forcibly than the eyes was the height of the brow and the fact that although Gurdjieff was said to be over eighty years of age there was not a line on his face.

Gurdjieff believed very strongly in the good effect that eating together has on personal relationships, and the sharing of meals, cooked by himself, was a daily ritual in his flat.

It was in the small dining room into which we crowded an hour later that I was able to examine him more closely, and as I had the good fortune to sit directly opposite him, separated only by the breadth of a narrow table, I was in an excellent position to follow his every

novement. And somethings unusual n these movements immediately truck me.

Here was an old man, and old nen are inclined to hesitate and to umble; not only were these signs of old age entirely absent, but Gurdjieff possessed an extraordinary control over his body.

He was preparing a salad for us nd was cutting slices off a cucumber, fishing for small onions in a ottle, dividing up gourds, and he vas doing all this with the assurnce of a skilled surgeon engaged in is favorite operation. The whole ork of preparing the salad was one without one false or unnecesary movement. It was also done eedily, but without any vestige of urry.

Nor was this the only evidence f his mastery over his body, for I ad already noticed his movements s he entered the drawing room and gain when he had preceded us into e dining room at the end of the eading. He was a heavy man with very protuberant abdomen, yet he ad moved with the quietness and noothness of a cat. A cat, yes; uspensky had been right in talking out this "feline grace," and alough thirty-odd years had passed, s movements were still pleasing watch.

The meal proceeded. It resembled oriental feast rather than a Euroean dinner. The dishes were range to me and I often had no knowledge of what I was eating. The vodka was fiery and, to one who never took more than an occasional glass of wine, exceedingly difficult to swallow. I had been warned, however, that the toasts were obligatory, and knowing, as I did, that one had to pay for everything one received, I gulped it down bravely.

Gurdjieff spoke in a mixture of English, Russian and French, and even if I had not been obliged to swallow vodka I would have had difficulty in understanding him. But what an astonishing man he was!

Now that the *kalmak* had been removed, the full splendor of his clean-shaven head was fully revealed to me. It rose to an immense height above the level of his ears, reaching its zenith halfway between the frontal region and the occiput. His olive-colored face was as smooth, forceful and serene as that of the Lohan figure which had impressed me so at the recent Chinese exhibition in London. The dark eyes rested on me momentarily from time to time, and in that brief glance he seemed to have absorbed all that there was to be learned about me.

"But why," he suddenly asked of me, "why do you not eat more? Do you not like the food? Here, I give you something very special," and he handed me between finger and thumb a small piece of dried sturgeon.

"I like it very much," I answered him, "but you see I have just arrived from England and—"

"Ah, yes, in England everyone is starved. What is it named?" A word was suggested by somebody farther down the table. "Yes, they are rationed. They pick here and pick there," and he enacted so faithfully a sparrow picking up crumbs that I seemed to see it hopping about among the dishes. He was an excellent mimic, and he used the gift frequently in revealing to us our own personalities.

Dish followed dish, toast followed toast, and finally, to my immense relief, came coffee and cigarettes. There had been a great deal of laughter and too much to eat and drink, but all the time he had been watching us and teaching us, even while joking. Nothing had happened accidentally; everything had been deliberately contrived by him. With a few words, a gesture, or by the mimicry of some personal peculiarity that one was trying vainly to hide, he had been showing us to ourselves.

I fully realized at this, my first, meal in his flat the futility of any pretence. It was utterly useless to pretend to be otherwise than one was. "You are turkey cock trying to be peacock," he had said to somebody during the meal, and when I glanced at the person I realized how fitting this remark was. So, apparently, had the person to whom it had been made, for his manner immediately changed.

THAT was the first of many visits to the flat in the Rue du Colonel Reynard, and of many meals in the company of those who had come to Paris to learn wisdom from the man whose silence "was unlike the silence of anyone else."

What varied company it was that squeezed, elbow to elbow, around his table: supporters from America, including the widow of a world-famous tenor; English and French doctors; businessmen and lawyers; a British peer; Americans, British, French and Russians of different classes, education and upbringing, all of whom were held together by their mutual respect for this man who seemed to radiate power from his person.

No one can be so different from his fellow men or can flout convention so freely as Gurdjieff flouted it, without arousing hostility. All sorts of things were said of him: that he cast a hypnotic spell over his followers and fleeced them (and in a sense this was true); that he was a black magician and an irreligious and unscrupulous man. It is quite understandable that such reports as these should have been spread, for he was utterly ruthless in the carrying out of his mission—to attack without pity all that stood in the way of man's spiritual development.

Gurdjieff used to say that a man revealed himself most clearly in his reactions to sexuality and to money. I could add yet another signpost to a man's personality, namely, his reaction to Gurdjieff himself. Many reactions were possible, but it was impossible to be indifferent to him or to forget that he was there. One could be disturbed by him, dislike him, be scandalized by what he did and said, deem him a charlatan or a wise man, be frightened of him or grow fond of him, and one could do all these things in turn; but it was impossible to neglect him. Whatever he was, he was something on a much bigger scale than one had ever seen before, or is ever likely to see again.

Gurdjieff had a very wide range of knowledge, which embraced modern Western scientific theories as well as the special knowledge he had learned in his years of wandering in the East. But it was not so much what he said or what he did that impressed as what he *was*. Gurdjieff was a living example of the outcome of his own teaching, which he summed up in the words "the harmonious development of man."

Man, he said, was an unfinished product. Nature had evolved him up to a certain stage and had then left him to his own devices, to struggle to a higher level of consciousness, or to remain as he was, an incomplete being. The distinguishing mark of Gurdjieff is the distinguishing mark of all great teachers. They are remarkable for their *being*, for what they *are*, rather than for what they *do*. And it is this which makes it difficult to recognize them, for here in the West we grade men by what they do, not by what they have achieved in their own persons.

There is no need to be surprised, therefore, that Ouspensky's German returned from India without having found a teacher, or that his dealer in parrots had no local following in Bordeaux.

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TELEPATHY IN PSYCHOANALYTICAL TREATMENT

1. FREUD AND TELEPATHY

ALTHOUGH Freud was not the first psychoanalytic observer to draw attention to telepathy as a phenomenon with possibilities for analytic interpretation, he was the first, as far as I am able to determine, to suggest that its *modus operandi* might profitably be studied in the psychopathology of everyday life and in the analytic situation.

When he brought up the subject for the first time in 1922, Freud claimed to have only one observation at his disposal. This instance was that of a man (a correspondent, not a patient) who dreamed that his second wife had had twins, and a day later found out that at the time of the dream his daughter by his first wife, who lived some distance away, had given birth to

by JULES EISENBUD, M.D.

Practicing Psychoanalyst and Author of Many Papers on Psychiatry, Psychoanalysis and Parapsychology.

twins, the confinement occurring about a month earlier than the expected date. With characteristic canniness and circumspection, Freud declined to seize upon this as a demonstration or even an evidence of telepathy. Having first scouted a number of alternative hypotheses he simply took the position that if one made the assumption of tele-

pathy, then an acceptable interpretation of the dream lay readily to hand.

In such a case, one would have to allow that the unconscious wish that the daughter replace the wife had combined with the telepathic communication to produce the dream as altered by the dream work. Psychoanalysis, he asserted, had discovered a possible telepathic event which otherwise would not have been recognized as such.

AT the time of this publication, Freud carefully refrained from taking a position one way or the other on the reality of telepathy. He had never himself had a telepathic dream, he claimed, nor had any of his patients in twenty-seven years of analytic practice. Nevertheless, he returned to the subject in 1925 with a somewhat more positive attitude.

At this time he writes: "If reports of telepathic occurrences (or, to speak less exactly, of thought transference) are submitted to the same criticism as stories of other events, there remains a considerable amount of material which cannot be so easily neglected.

"Further, it is much more possible to collect observations and experiences of one's own in this field which justify a favorable attitude to the problem of telepathy, even though they may not be enough to carry an assured conviction. One arrives at a provisional opinion that it may well be that telepathy really exists and that it provides the kernel of truth in many other hypotheses that would otherwise be incredible."

Freud centers his discussion upon the analysis of a prophecy that had been given to one of his analytic patients by a fortuneteller some years before. The patient had been told that by the time she was thirty-two years old she would have two children, but the prophecy had not been fulfilled. The woman, now forty-three, was still childless. Analysis revealed, however, that at the time of the séance, the prophecy represented the strongest unconscious wish of the sitter which, Freud suggests, the fortuneteller had telepathically (and, of course, unconsciously) perceived.

"All of this," concludes Freud, "has only this much to do with dreams: if there are such things as telepathic messages, the possibility cannot be dismissed of their reaching someone during sleep and being received by him in a dream.

"Indeed, on the analogy of other perceptual and intellectual material, the further possibility arises that telepathic messages received in the course of the day may only be dealt with during a dream of the following night. There would then be nothing contradictory in the ma-

terial that had been telepathically communicated being modified and transformed in the dream like any other material."

FOR eight years following his remarks in 1925, Freud kept his silence on the subject of telepathy. Then, despite his admitted and, I am sure, readily understandable ambivalence, he pushed his observations somewhat further when he took up the subject once again in the *New Introductory Lectures on Psychoanalysis*.

Here he reviews once more the instance of the dream of the birth of twins, and also the case of the unfulfilled but psychologically satisfying prophecy. He goes on to mention a whole set of such prophecies which he had collected, where analysis revealed that in every instance the fortuneteller had merely given expression to the thoughts and particularly the secret wishes of the clients.

Taking all the evidence together, he concluded, there remained a heavy weight of probability in favor of thought transference.

THE final example cited by Freud in this communication had to do with the phenomenon of telepathic interplay between the analyst and the patient during the analytic hour itself. Freud's patient was a man who was deriving no particular benefit from the analysis other than the feeling of security and comfort arising from a pleasant relationship to a kind and tolerant father figure.

It had been agreed between Freud and this patient that the analysis would be brought to a close as soon as the end of the war permitted Freud to resume his analyses with students from other countries.

The day came, finally, when the end of the patient's analysis was heralded by the arrival of a visiting physician from England. While the patient had no way of knowing consciously that this event had occurred, he nevertheless exhibited in his associations, in such a fashion that it required analysis to disentangle the threads, unmistakable jealousy of the rival for Freud's attentions who had just appeared on the scene.

The patient, moreover, far from being conscious of the meaning of his associations, might have been completely baffled if confronted with an interpretation based upon facts of whose existence he had no conscious knowledge.

Freud gives no indication that he communicated such an interpretation to the patient, but simply asserts that as far as he was concerned, similar observations on the part of other analysts, if confirmed would "put an end to any remain

ng doubts of the reality of thought ransference."

T happens that similar observations have been made, without, owever, putting an end to anyne's doubts except those of some f the observers. Clinical material eported by other analysts has amly borne out Freud's hypothesis at telepathy is an activity of the nconscious mind and that the laws f unconscious mental life could be aken for granted as applying to lepathic activity however it might anifest itself in the behavior of e individual.

Despite these contributions the bject of telepathy has won little otice in analytic circles; and, exept for occasional articles of crical import in which, on the whole e hypothesis was neither advanc- nor convincingly attacked, an titude of fairly complete apathy d disinterest has held the field.

THE reticence and reserve of psychoanalysts in connection ith a subject that has occasioned ch widespread interest and bitter ntroversy in other psychological rcles is itself a phenomenon orthy of consideration.

Freud recognized that analysts d a right to be somewhat more strustful of the "occult" than her investigators, since they were only too well aware that the stern discipline imposed by reality often leads to an inclination to credit the miraculous, the supernatural and the irrational.

Nevertheless, Freud asserted that the reluctance to view the data springing from "occult" sources must be overcome. The matter is simply a question of fact and ought to be capable of decision by observation. As to our intellectual resistances, Freud warns us that such prejudices were inimical to psychoanalysis itself when it brought forth the discovery of the unconscious.

One's intellectual prejudices against "paranormal" psychological phenomena are likely to be considerably undermined if one investigates the nonanalytic literature on the subject and takes the trouble to integrate the data and correspondences provided in some of the standard works in the field.

Nevertheless, when one has occasion to deal directly with possibly telepathic phenomena in analysis, a favorable attitude toward the subject thus gained is apt strangely to desert us as suspicion and incredulity once more urge us to minimize or disregard the events observed. One soon becomes aware that the resistance opposing any inclination to give the hypothesis earnest consideration is far more powerful than we might have supposed, and it is not difficult to convince oneself that such resistance

springs from deep unconscious sources. An example or two from my own experience may make this clear.

A middle-aged patient brings in a dream in which she sees Mrs. X., a casual acquaintance whom she has not seen in some months, leading a group of children down a steep incline. Suddenly one of the tots starts to run ahead, and before anyone can prevent it, the child plunges head-long into a ravine and goes hurtling downward.

The dream lends itself to fairly simple analysis in terms of the patient's childhood and current conflicts. She was the oldest of five children and had on four childhood occasions to struggle with destructive wishes against discernible but still unborn siblings. She is now repeating the process in relation to her daughter-in-law, whose first pregnancy she obviously wishes to see terminated in a miscarriage.

Question arose only in connection with the representation of her daughter-in-law by the figure of Mrs. X. in the dream. True, the dream fusion had incorporated one or two tenuous linkages between the two, but not enough by any means to account for the specificity of the substitution.

Three days afterward, however, the patient happened to learn that Mrs. X., whom she had not seen in many months and of whose pregnancy she had been totally unaware, had had a miscarriage on the night of the dream.

On two other occasions in the space of a year, this patient had dreams in which the telepathically perceived miscarriage of an acquaintance figured. In the first of these she represented the event by the symbol of losing the contents of a purse. On the last occasion she did not bother with distortion but pictured the event as it actually occurred—in the bathtub.

In another example, a patient dreams: *"I went with my wife to a movie. It seemed like a midnight performance. The cashier in the box office had some baguettes with him as if he were a diamond dealer. He gave me a check for $X as a sort of refund."*

The dreamer's association to "refund" was his feeling of having been overcharged by two physicians whom he had consulted before coming to me for psychoanalytic treatment. This was obviously a substitution for a feeling of resentment at being mistreated by me, the basis of this resentment becoming clear in connection with his associations to "baguettes."

On the previous evening the patient had paid a visit to a friend who dealt in diamonds and to whom the patient had applied for advice concerning a type of stone called "baguette," one of which his business partner had just given to his wife as an anniversary gift. The

atient also was considering giving uch a gift to his wife and wanted o know something about the value nd appropriateness of this kind of iamond.

As it happened, the patient's riend, the jeweler, was in somehat low spirits during the evening ecause he had just sent his only hild off to a college two thousand iles away, and he expressly cauoned the patient and his wife gainst having only one child. On ie way home the patient's wife eized the opportunity to speak gain of her wishes for a second hild, an idea the patient was reictant to entertain, preferring, inead, to make his wife the gift of baguette.

The dream utilizes the possibilies of a pun on the word "bauette" (pronounced like "beget") effect the substitution of one lea arising in association with the revious evening for another, since ie connecting link is the friend ho is a purveyor both of the gem baguette" and the idea of "beget."

The dream may be interpreted a fear that the analyst (cashier the movie) will uncover the paent's inhibitions anent sexual inrcourse (a midnight performance) and will take the side of ie patient's wife by trying to sell ie idea of "beget" (the cashier rangely deals in baguettes).

The patient feels resentful at this id protests that if this is the way the analysis is going to go, then he is being swindled, just as he felt himself taken in by the earlier two physicians who did absolutely nothing for him and demanded outrageous fees.

If I, the analyst, am going to insist on forcing the issue of "beget," then the patient wants a refund.

Everything in the analysis of this dream (even the suggestion that the root of the patient's sexual inhibitions was related to primal scene material) fitted together very nicely—except for one fact: no specific determination for the idea of a refund was to be found in the patient's associations.

Nor would I have expected it to be, since the idea was filched directly from the "day's residue" of *my* experience. I had just sent a check (note that it was a check too in the dream, not currency) for the precise amount of $\$X$ as "a sort of refund" to a refugee who had sent me in payment for a consultation an amount I considered entirely out of proportion to her circumstances.

My analytic patient, it seems, was not going to allow this favoritism to pass without a demur. He too was a refugee, as it happened, and for this reason, if for no other, felt an equal claim to my benevolence.

It turned out, curiously, that this patient was not alone in feeling slighted. An analytic hour following his on the same morning was

interrupted several times by telephone calls.

Following one of these interruptions my female analysand remarked: "I'm sure that if you added up all the time you take for these phone calls, it would certainly amount to an hour by the end of the analysis. I think that at the end *you ought to give me a check for $X as a refund.* Again the precise amount of $*X*, and again the insistence on a *check.* Had I not many times before observed this woman making similar remarks when competitively goaded on by a telepathic rivalry with some other patient, I might have ascribed the present remark to pure coincidence.

ON surveying such material as the foregoing, one is naturally prompted to heed any alternative hypothesis that might render the assumption of anything like telepathy superfluous.

One is inclined to check each episode for the possible contribution of sensory cues, of intuition, of the exquisitely complex unconscious calculations which we know to be a nightly pleasure of the dullest dreamer; and, finally, one does not neglect to scan the material for the possibilities of interpretative extravagance to which one may unwittingly, but nonetheless purposefully, lend oneself. Here one may find a loophole, there a possible leak, here again a tantalizing ambiguity, and there again the question of a chance factor.

One finds oneself weighing, evaluating, appraising, but all to little purpose: the disturbing sense of the miraculous persists and, although with each new episode we are seized all over again with the overwhelming conviction that only telepathy could account for the facts observed, the lapse of a few hours finds us once more doubting the reality of the extraordinary and by now alien experience, haunted still by the need for definite, clear, absolutely unequivocal proof.

ONE is led to suspect that the source of the resistance against dealing easily with such material must be the need to hold tightly in repression one's infantile narcissistic inclinations toward magic and the belief in the omnipotence of thought.

Freud pointed out that it is only with the greatest difficulty that we relinquish such trends as we learn gradually to accept the stern demands imposed by reality, and he quite rightly suspected this to be the source of the omnipresent human trend toward superstition and the search for the miraculous. But the coin has another side to it: once we have learned to overcome our infantile strivings, we are quite susceptible to the development of anxiety whenever these strivings threaten to emerge from repression.

nd it is precisely the danger of eing overwhelmed from this quar- er which forces many of us to levelop rather rigidly effective re- ction formations against our more rimitive trends.

This, it need hardly be emphasiz- d, is particularly true of those vho turn to science as a way of lfe. Thus while we indulge our- elves with great pleasure in stories f the occult and the supernatural, n whatever escapes into the mira- ulous and the mysterious that the tage and screen are able to offer s, it is decidedly otherwise when ve are faced in actuality by occur- ences which beckon us to the all but forgotten world of childhood where fantasy is king.

The so-called occult is no threat to us when we can view it with the comfortable assurance that it has no reality beyond that of the dramatic device; when it brushes by us in life itself, we have on our hands another problem entirely. In such a circumstance, we maintain our composure only by uncon- sciously marshaling against the un- expected event all our powers of dissociation and disbelief, and set- ting ourselves in an attitude that we can tranquilly assume to be the result exclusively of hardheaded, critical thought.

2. SUPERSENSORY JEALOUSY

ANALYTIC experience indicates that "occult phenomena" are a manifestation of a greatly strengthened intuition, which is rooted in the unconscious affective process of identification. The follow- ng case observed by me had this impressively "occult" character.

By HELENE DEUTSCH, M. D.

Prominent Psychoanalyst and Author of Psychology of Women: A Psychoanalytic Interpretation.

In the course of analysis the lib- ration of libidinal forces caused a itherto strongly inhibited female atient to fall violently in love with n obviously unsuitable love object. Constant renunciations, necessitated y the love object's incapacity to ove, made this strong and passion- te relationship regress to a process f identification. The patient gradu- lly renounced most of her emo- onal and intellectual personality in avor of this identification.

One might even go so far as to ay that she thought the thoughts of her love object, felt his emo- tions, and thus partly compensat- ed herself for the inadequate reci- procation of her feelings. When the love object suddenly broke off the relationship, the process of identi- fication became extraordinarily in- tensified. She now mobilized all her psychic forces in an attempt to re- tain this object within herself — if

not in reality, then at least through identification. This enabled her to achieve a kind of continued togetherness with the lost love object. The patient further supplemented this process of introjection by building also a real bridge between herself and the man she loved.

In other words, by means of a discreet but incessant watchfulnes, she managed to keep herself fully informed of all aspects of this man's life. Thus, without seeming to intrude, she followed his every step. She developed a truly superb capacity for combining the various details which she discovered into a fully developed and continuous whole.

I had the impression that she knew, even before the man himself had become aware of it, that his previously platonic relationship with another woman had now acquired an erotic tinge. This insight seems to have been made possible by the fact that she re-experienced internally each of the man's actions with an intensity which greatly transcended the man's own emotional capacities.

ONE evening she sat at home in a state of utter despair, secluded from the world, and totally dominated by a single emotion. The last scraps of news which had reached her seemed to indicate that the man in question was planning a tryst with his girl friend. Her imagination followed the man's actions step by step.

She fantasied that, under a certain pretext, he had managed to induce his girl friend's mother to leave the house. She then depicted to herself the courtship which would precede the man's sexual advances.

At a certain hour, which the patient was able to name, she experienced with hallucinatory clarity the love scene between these two persons. The gradual building up of the situation to its climax was performed in a state of semiconsciousness, and became wholly conscious only during her next analytic hour.

Fascinated by the patient's statements, I attempted to investigate this matter. My acquaintance with my patient's rival enabled me to obtain proof that the real events and the internal experiences of my patient were in perfect accordance. The entire preconscious combinatory chain of thoughts was shown to have been correct.

The hallucinated events had indeed taken place at the time mentioned by the patient, and in precisely the manner in which she had described them to me. The patient herself was fully aware of the fact that the hallucination corresponded to her own inner knowledge, which was projected into the external world.

However, unlike other hallucinations, this "knowledge" was not an

onscious process, but a superb ıbinatory feat, which transcend- the limits of the "normal" and fed by libidinal energies. The ent derived her "suprasensory " from the process of identifica-, which also dominated her con- us thinking.

he sequelae of this " telepathic" erience are also of interest in nection with the problem under ideration. From this day on- l the patient abandoned her uit of Mr. X, because, having vered her internal telepathic is with him, she believed her- to be closely connected with love object. At this juncture brought into the analysis a le series of telepathic dreams, h "revealed" to her various ts in Mr. X's life.

y further inquiries showed, ever, that at this point her tele- ic "knowledge" had failed her pletely. Analysis did disclose, ever, that the dream events, h purportedly referred to her object, actually reflected every l of her infantile experiences her brother. Thus, the things rofessed to have "telepathical- perceived in a dream did, in- correspond to *a* reality, but eality was one which had been rved in the form of uncon- s memory traces, and which been recently reactivated.

Her recent disappointments in love had set into motion a regressive process, and caused her to re-experience, in connection with her recent love object, that which had taken place originally in connection with an infantile love object. This temporal displacement, from the past to the present, and from the old love object to the new one, caused her dreams to acquire an allegedly telephathic character.

IF we believe in the continuity and causality of psychic life, and if we do not deny the very real powers of the repetition compulsion, then we must also accept psychic "predestination" and must recognize in the constructive forces thereof one of the sources of prophetic inspiration. I believe that by making a certain kind of object choice, this patient actually contrived to be disappointed in love, and thus unconsciously utilized in her "occult knowledge" that which she had previously experienced in connection with her brother.

Be that as it may, analytic experiences confirm that "occult" powers are to be sought in the depth of psychic life, and that psychoanalysis is destined to clarify this problem in the same manner in which it has previously clarified other "mysterious" happenings in the human psyche.

Reprinted from chapters 22 and 12, *Psychoanalysis and the Occult*, edited by George Devereux, International University Press, 1952.

From an ancient engraving in stone reproduced in Stephan Steinlein's *Astrologie, Sexual-krankheiten und Aberglaube*, Muenchen, 1915.

UNTESS ZOE WASSILKO

sident of the Austrian Astrological Society,
anizer of the first Congress of Scientific Astrology,
ting in Paris in Autumn of 1953.

HE CASE FOR CIENTIFIC ASTROLOGY

MOST people believe there is no such thing as scientific astrology and prefer to re- "astrology" as nothing more superstition. This unjustified owes its existence to the way vhich occult teachings—which ly belong in the field of reli- convictions or philosophical epts (as, for example, the be- reincarnation)—have become ified with astrology. This oc- ed especially around the turn e century, when astrology was g its renaissance.

he truth of the matter is that logy actually has nothing to do these ideas. It is based upon oldest fund of human knowl- as handed down by tradition, should be studied like any other ch of learning.

The student must first accept the principle of astrological doctrine, which deals with the interrelation of human beings and celestial bodies. It is based upon knowledge of the original cosmic forces which penetrate the entire universe — behind and above the visible world. He must recognize these as the creative power shaping both essence and form of all that exists.

These creative forces work throughout the cosmos and on all planes in an analogous manner. They are identical with the gods of classical antiquity and are designated by appropriate symbols. They regulate the course and continue the motion of every activity, and are perhaps somewhat akin to the "ideas" of Plato — though more elemental.

It follows from all this that astrology is capable of gauging forces operating on a higher plane, and *in this* it does differ essentially from other branches of knowledge — a fact that cannot be sufficiently stressed.

Once the student has acquired a command of astrological doctrine (about four years of intensive study are required to reach this point), he is in position to carry on his own research work. Then, by comparing the characters and fates of famous personalities, as well as those of personal acquaintances, with their natal charts, he will be able to ascertain how far astrological constellations agree with actual facts.

The only conditions that *must* be fulfilled to achieve correct results are: the use of the right—i.e., traditional, classic and fundamental — methods; and definite information as to the *exact* hour of birth of the persons concerned. Without this definite information there can be no horoscope. The mere name "horoscope" — derived from the word *hora*, meaning "hour" — attests to this fact.

The natal horoscope is a picture of the heavens above the place of birth at the moment of birth. An inaccuracy of even a few minutes' time may substantially alter a horoscope.

ASTROLOGICAL tradit knows of four main facto influence: the Zodiac (eclip the houses,* the planets themse and their aspects. The influenc the degree of the ecliptic rising the Eastern horizon at the mo of birth (also called the ascen or cusp of the first house) ma regarded as the most powerfu all, because it defines the essenc both the physical constitution the character of the native. Ov to the earth's rotation, the ecli — and with it the entire sky makes a full circle around our e every twenty-four hours; co quently, another degree of the diac rises on the Eastern horizo the average of every four minu

A difference of just a few min may cause the ascendant to m from the end of one of the tw signs of the Zodiac to the beginn of the next—in which case the tive would receive an entirely ferent set of characteristic traits

For example, it would mak tremendous difference whethe person's ascendant is in the sig Pisces (which would make

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* The division of the ecliptic i twelve parts, starting from point rising on the eastern hori Each of these parts ("hous corresponds to some field of hu life. This makes it possible judge in what particular field given constellation will make effects felt.

tional, devoted, willing to sacri-
himself but also inclined to feel
for himself), or whether the
wing sign, Aries, is already ris-
This latter sign would make
powerful in combat, robust,
ng, and determined to achieve
ends. The danger of a funda-
al error of judgment exists in
ases where the rising degree is
to the borderline between two
.

ther possibilities of grave error
arise through inaccuracy re-
ing the exact time of birth. If,
nstance, it is uncertain whether
birth occurred a few minutes
high noon, the Sun may have
ed, during those minutes, from
tenth house (indicating the
e's rank and social position) to
leventh house (defining his re-
ns with foreign countries as
as interests regarding higher
ers). Thus the Sun's influence
d be felt within an essentially
ent department of the native's

dgment concerning health
duration of life will differ ac-
ng to whether the rising degree
thin the realm of a constructive
(an angle of 120 degrees) to
benefit planet Jupiter, or
her, owing to continued rota-
it has moved from this aspect
possibly reached a destructive
e aspect (an angle of 90 de-
) to unfavorable Mars. The
of accurate statements regard-
ing the time of birth constitutes the greatest difficulty to scientific astrology.

IT is impossible within the scope of this article to discuss astrological doctrine in detail, but let us consider a few aspects of contemporary research work in the field of scientific astrology.

First of all, its most important task is the conservation, study and further expansion of that astrological doctrine, dating from time immemorial — the actual origins of which can no longer be traced. An equally important task is the securing of full scientific recognition for this knowledge, and the coordination of its achievements with those reached by others working in allied scientific fields.

The most irritating obstacle in the path of attaining this goal comes from the camps of those innumerable self-satisfied amateurs who, lacking both sincerity and sufficient study in the subject, invent simplified "new systems" of their own.

Most of these "new systems" run completely contrary to the principles of astrology; they do, however, open the path to quick and cheap success, which may satisfy either their inventors' greed for money or desire for admiration. Since much which goes under the name of "astrology" is, in fact, not astrology at all but merely a caricature, astrology is often condemned on the basis of nonsensical claims

which would never be advocated by its serious representatives. This is the fate of any branch of science which does not enjoy academic protection.

In order to end this indignity, the Austrian Astrological Society has appealed to responsible astrologers throughout the world to form a close association for the purpose of seriously and successfully opposing these charlatans. The appeal has already met with considerable response, and a final form of organization will be worked out during a congress convening in autumn of 1953.

The labors of the astrological research worker of today, however, go far beyond these efforts to prove the truth of astrological doctrine. His purpose also lies in carrying further all investigations that lead to a deeper understanding of the interrelations between man and the cosmos.

The procedure used for this purpose resembles the method of the medical student, who obtains knowledge by dissecting interesting cases. The astrologer gains much of his knowledge from the study of unusual destinies, which he analyzes with close attention to detail and constantly compares with any similar cases.

Astrology carries its research into the fields of medicine, psychology, pedagogics, criminology and the general study of character, but the problem of destiny alw claims precedence.

I venture the opinion that astrology is in position to swer the question whether or there is such a thing as dest since astrology alone establi the blueprint in accordance which Man and the path of his are constructed — the horosc With respect to the destiny of n all other branches of science to a greater or smaller degree, pendent upon suppositions or c binations. Astrology, on the o hand, bases its conclusions upon solid ground of cosmic relati and can justify its statements w objective proofs, since it recogni the stellar influence which cau the visible event and can actu calculate the time when this ev will occur.

THERE is a well-known st supposedly illustrating F Will. A man is walking along only path leading through some meval forest. Anxious as he is leave it, he cannot, since no ot path exists. Finally, he comes t fork in the road and may cho freely between one of the two pa now open to him. On the right-h path lurks a tiger which will t him to pieces, while he can c tinue to walk with safety on left-hand path. May not the n then decide his own fate?

From an astrological point

w, this story is meaningless, since horoscope of the man would arly show whether he would ever torn to pieces by some savage ıst and, if so, at what time of his . He whose horoscope shows a lent death at the time in ques-ı, therefore, will choose the path ere he meets the tiger—and vice sa. His decision, though appar-ly free, is not really free, but is tated by his fate.

This example shows the astrol-r's advantage over workers in all er fields as far as this most cru-matter—the question of destiny s concerned. In a case like this, vever, it would not be sufficient study just one person's chart. e should, rather, study all the oscopes that come within the lm of critical investigation of the e and might also mirror the par-ılar event.

One would, for instance, study horoscope of the man's wife to cover the time and the manner vhich she is to lose her husband. ther information might be gath-d from the charts of his children, so forth.

This is the manner in which the st prominent members of our rking group, as well as I myself, k on particularly striking crim-cases. The charts of all persons cerned must be considered, and exact time of each birth must be blished beyond doubt.

Our most recent investigation concerned a young man who killed his aunt in order to rob her of a gold chain. The chart of the murderer, as well as that of his victim, were at our disposal. We also had those of the murderer's mother (sister of the victim), his grandmother (mother of the victim), and uncle (brother of the victim). The tragic event was clearly apparent in every single one of these horoscopes.

What is more, the charts showed the exact relationships between the persons concerned, and the chronologically d e v e l o p e d horoscopes showed the time of the deed itself with amazing clarity, as well as the repercussions within the entire group of people.

All this work leads to far-reaching consequences in the world of thought, and those who collaborate in it cannot escape an overwhelming impression of the precision with which the cosmic influences act.

This type of astrological investigation leads to a conclusion very similar to that reached by parapsychology: namely, that it would not be possible to see into the future unless the picture which presents itself were already complete *somewhere*.

It seems that man carries the thread of his fate within himself like a reel yet to be fully unrolled. As the progressing horoscope runs its course, picture after picture comes to life in its predicted manner. And

sometimes one single picture that has not yet come "into being" finds its way into the native's consciousness or is revealed to a clairvoyant medium.

In the language of the physicist: human life may be likened to a linear continuity or a succession of points in space, for it is a succession of moments in time—different in quality — which, when lived through, *seem* to follow each other but which actually all exist simultaneously and beside one another.

THE case of the gold chain murder included an impressive element of a parapsychological nature. At the age of sixteen, the murderer's mother had suffered a severe case of meningitis, accompanied by spells of insanity during which she raved about a knife and a gold chain. Six years later her son was born. Twenty-five years later he carried out the deed she had visualized in her delirium. Mother and son had their planets on the very same degrees of the Zodiac. The murderer was sentenced — also in accordance with the fate indicated by his horoscope.

None of these interrelations was brought to light during the trial. Again and again, one asks oneself why astrological knowledge is not being used more widely. The psychologist works hard to set down certain clear definitions of human character-types; yet his results are inconclusive compared to the twe human types known, since da immemorial, to the astrologer.

Each of these astrological typ has its particular stamp imprint on its outward appearance and characterized by generally accept symbols. What tremendous wea is available to physicians, write biographers, if only they w o u make use of the resources astrolo has to offer!

The psychology of the unco scious has, so far, come closest astrology, since it has discover within the collective unconscio mind symbols which to a lar degree are identical with astrolo cal symbols.

In other fields there is also ev dence that gradually and slow the tide is turning in favor of astro ogy. Science no longer seeks avoid the necessity of coming terms with astrology. College ins tutions and leading astrologic societies are working together o experiments which, through an a cumulation of statistical materia will test the truth of astrologic doctrine. At this time, such an e periment is in progress under th direction of Professor Hans Be der of Freiburg, Germany.

These developments give us hop that the time may not be far awa w h e n scientific astrology will b completely freed from the stigm of the label "pseudo-science" unde which it still must labor.

A series of strange accidents has turned a peaceful country road into a "Hell-Fire Pass."

Are they the work of juvenile delinquents or practical jokers? Are they natural or mystical in origin—poltergeist or hoax?

The British press doesn't know, the police don't know. We don't know. But this is the evidence on . . .

THE FLYING MISSILES OF HIGHWAY A-3

by EDMOND P. GIBSON

FROM Portsmouth toward London, one of England's main motor arteries, Highway A-3, travels through ancient and historical country which often recalls the Middle Ages — though it is now marked with postwar reconstruction and modern industrial development. Through Surrey, parts of the road run through heavily wooded sections such as Claremont Woods. There are reasonably open sections at Esher Common and West End Common, but just south of Guilford are large patches of woodland—remnants of the vast forests that once covered much of southern England.

The three-mile piece of highway stretching between Cobham and Esher is the scene of an unsolved mystery which is puzzling the British press and the police, and even Scotland Yard is now endeavoring, as yet unsuccessfully, to solve it. This stretch has been dubbed "Hell-Fire Pass" by R. Gordon Weaver, Chief Reporter of the

Esher News, who has documented most of the information which follows.

It may be significant, or merely coincidental, but the strange manifestations began in December, 1950, when the National Trust threw open the long-closed Claremont Estate to the public, as a historical monument.

The series of "accidents" started on the afternoon of December 2, when Mr. Richard Dimbleby, well-known broadcaster for the B.B.C. and a prominent journalist, had his windshield struck and shattered as he was passing the Hawkshill-Claremont boundary, London bound.

Thus began a series of "accidents" in which motorists on this three-mile strip had their windshields shattered or pierced by mysterious missiles at a rate of incidence that certainly strains the laws of chance.

Windshields sometimes shatter from excessive road vibration, of course, or from the old age of the windshield frame. Sometimes they shatter from the old age of the entire vehicle. But such damage is relatively rare and is not focused in a particular locality—especially, as in this case, on a smooth strip of highway.

Yet, some thirty motorists, passing over this somewhat lonely piece of road, have had this same experience in the past nineteen months, and have reported the facts to the police. Possibly others have had similar accidents and failed to report them.

Three days after Mr. Richard Dimbleby's car was struck, the light truck of Mr. F. Morley had its windshield shattered in the early evening in the vicinity of the Moore Palace Hotel, near Esher. Mr. Morley heard no shot, but the windshield was wrecked. Following this accident, the occurrences subsided until the morning of December 29, when Mr. M. Sacker, of London, had his windshield shattered close to the scene of Mr. Dimbleby's accident.

On the morning of January 9 the fourth accident occurred, along the Fairmile section near Cobham. Mr. H. Tickner, of Esher, heard an explosion, saw a simultaneous flash and his windshield was starred by a series of long cracks radiating from a central hole one-half inch in diameter. The glass was found but no missile. There were no other cars on the road at that time and no person was in sight.

Later the same morning the windshield of Mr. R. Kingshott of Balham was cracked by some missile which again could not be found.

On January 19, in the afternoon, Mrs. Gott of Fleet, Hampshire, had her windshield scarred and cracked a mile out of Esher also in the Fairmile area. Nothing was found. On February 8, 1951, the same thing happened to Mr. R.

Southern of London near the intersection of the highway with Fairmile Lane. His windshield was shattered. No missile was found.

Following this group of seven accidents the activity ceased until December 15, 1951. On that afternoon windshields began cracking again, in the same unexplained way.

THE following list of the more serious events of this kind was furnished by Mr. Weaver. On December 15, 1951, in the afternoon, Mr. S. Jay of Cobham, while driving about 40 miles per hour, heard a sound like a pistol shot. His windshield immediately frosted over so completely as to obliterate the road. He pulled over to where he thought the side of the road should be. There was no other car in sight.

Examination of the windshield revealed it had been struck by some glancing object. No missile could be found by the police after an examination of the road. There were no loose stones on the highway.

Two more accidents occurred on the 28th of December. Mrs. Prior Palmer of Chichester had to stop her car near Blackhills when the windshield was struck and shattered by some object. She said the missile sounded like a bullet. On another section of the same stretch, near the junction of West End Lane, Mr. A. G. Kenward reported to the police that his car had been "shot at."

In 1952, accidents of similar type continued steadily, but with more separation in time. Both the Esher and Cobham police, together with Scotland Yard operatives, conducted investigations and kept the highway under surveillance.

On January 6, J. S. Bayfield of Cobham had his windshield broken near Fairmile. On February 9, Vincent Morgan of Hinchley-Wood had his windshield broken near West End Lane. On March 7, W. Davis of East Molesley had his windshield broken near the same spot. On the evening of March 14, near Claremont Woods, Frank C. Smith of Thames-Ditton had his car door struck by a missile which pierced the steel door panel, leaving a hole about ⅜" in diameter. According to the *Esher News* of March 21, *the bullet pierced the door just below his head and shoulders, but went no farther, and no trace of it has been found."*

"I felt the car rock and pulled up to find out what had happened," Mr. Smith told the *Esher News*. "No traffic was on the road at the time, and I saw no one about."

A ballistics expert has since said that it was probably a .317 bullet, an unusual caliber for a British gun, but one quite common in Italy.

The mystery deepened. Police examination indicated that there was no bullet in the closed car, nor in the road.

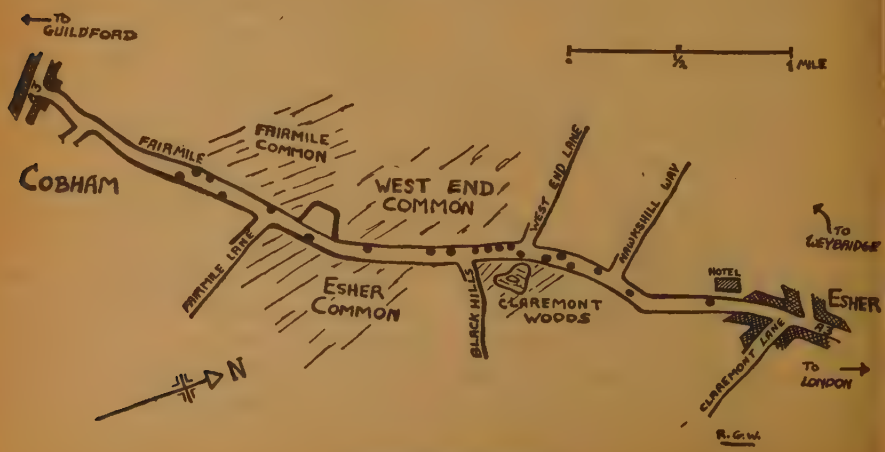
On March 31, during the morning, Mr. J. S. Bayfield of Cobham had his windshield shattered for the second time. He heard a report, something hit the bottom corner of his windshield, and it frosted over its entire width. The glass was not punctured.

Further accidents followed.

On April 2, 1952, a missile shattered the windshield of T. Wood of Kingston-on-Thames near Fairmile Lane. On May 9, 1952, E. Sykes of Cranleigh reported his windshield was struck and "frosted over." On June 4, 1952, R. H. Bruce of Thames-Ditton received a small circular crack one-half inch in diameter in his windshield near Claremont Woods. On June 18, 1952, V. J. Wood of Richmond reported his windshield shattered north of Claremont Woods. On August 14, 1952, L. Davidson of Ewell reported his windshield suddenly frosted all over near Claremont. In none of these cases was any cause determined.

THE twenty accidents noted above are taken from the files of the *Esher News*. The Esher police have ten additional accidents reported in the same stretch of highway. Some of these were reported in other papers.

A few interesting features have developed from the police inquiries. All the accidents have occurred to passenger vehicles or light trucks. Athough heavy trucks use the highway constantly, no heavy truck has



"Hell-Fire Pass"

reported this form of accident. The frosting over of the entire windshield, as reported, usually results from a high-pressure strain accompanied by bending. Some drivers reported that the impact upon their windshield threw the car almost out of control. This would seem to result from a widely applied "force" rather than from a fast-traveling missile.

The Esher Urban Council, in May, 1952, asked the police to increase their efforts to solve the mystery. The Esher-Cobham area was getting a bad name among motorists and tourists, and it was even suggested in certain places that Mr. W. Robson Brown, Member of Parliament for Esher, should raise the matter of the missiles in the House of Commons.

During 1952 the highway has been thoroughly cleaned by mechanical equipment to assure its freedom from loose stones.

If, as has been suggested, hoodlums were enjoying themselves by throwing rocks, using slingshots, or shooting at cars, some missiles should remain in closed cars after passing through the glass. If missiles should strike an open car or pass through the windshield, they should still be inside the car or on the road. All that the police have succeeded in finding, however, is the broken glass of the windshield itself.

In attempts to explain the phenomena, various theories have been offered by the press, magazines, and the B.B.C. — slingshots, air guns, rifles, ice blocks, bullets made of carbon dioxide ice, faulty cars and faulty windshields, stones thrown by passing cars, and pressure waves produced by supersonic aircraft. All of these hypotheses are of interest, but none of them has been sustained by the evidence.

The Claremont woods could provide excellent cover for the malicious activity of juvenile delinquents, but the site is excellently policed, thoroughly patrolled, and no suspicious characters have ever been found there.

Early in August a London Sunday paper received a package containing a slingshot, a piece of fern, and an anonymous note, which read:

Dear Mr. Editor,

Will you please tell the public there will be no more bangs on the Portsmouth Road, as we are moving from here next week. I made the bullets in Mummy's "Fridge" and used a thermos for a magazine. It has been great fun. I send my slingshot, as it would be a great temptation to use it again at our new home.

The postmark might have been Esher, but was undecipherable. At any rate, closely following the receipt of the anonymous package another accident occurred on the Portsmouth-London road.

Finally, it has been suggested

that the accidents might be due to the action of ghosts or to poltergeist activities.

IN this respect, the old Claremont estate deserves some attention. It was once the property of Baron Robert Clive, of India. At another period it belonged to Thomas Pelham, the Duke of Newcastle. And the estate is reputed to be haunted by the ghost of a gardner who was badly wronged by the Duke of Newcastle some two hundred years ago.

It contains dense woods, parks, a beautiful artificial lake with an ancient bridge, now in decay, leading to a central island. On one side of the lake is a man-made grotto. The buildings are kept in reasonable repair, as the estate is now in the keeping of the National Trust and its caretakers and, since December, 1950, has been open to the public.

Mr. Larry Forrester, who made a thorough examination of the phenomena which have been occurring on Highway A-3 for *Everybody's Weekly* (London), the account of which appeared in the issue of July 19, 1952, reported no instance to date in which windshield damage resulted in serious injury to car drivers or occupants. Many of the accidents had potentialities for serious injury, but in no case had injury occurred.

Mr. Forrester took the famous British medium Mrs. Estella Roberts with him to visit the highway and the Claremont estate, for the purpose of trying to ascertain whether paranormal phenomena of poltergeist type might be a factor in the strange series of accidents in the neighborhood.

He states, in the issue above noted: "We stood together at the edge of Claremont's placid lake—only fifty yards from the road. Mrs. Roberts looked far from a mystical —a handsome, friendly faced woman with well-groomed silvering hair and a smart tailored dress of powder blue.

" 'This is a perfect spot for an earthbound spirit,' she said quietly. 'It's sheltered and very still. Water always attracts them, you know . . .'

"We walked around the lake. When we reached the grotto at the far end, Mrs. Roberts stopped and in a matter-of-fact voice said, 'I have a contact—quite a strong one. A man I think. . . .'

"We proceeded, more slowly than before, and after about a minute Mrs. Roberts pointed to the ruins of a wooden bridge leading to the small round island in the middle.

" 'I see him clearly now, but he won't speak to me,' she said. 'He's wearing gaiters and a long, old-fashioned coat. The material is brown. I should say he's aged about fifty. He looks like a gamekeeper . . . yet his bearing's proud and his features are refined.'

"I told her I knew nothing about spiritualism, then asked if she was familiar with the history of Claremont. She shook her head. This was her first visit to the estate, she said. All she knew was that it once had been the home of Clive of India.

"Standing at the water's edge, still facing the ruined bridge, she listened while I told the tragic story of William Kent, a landscape gardener and architect engaged by the second owner, Thomas Holles-Pelham, Duke of Newcastle, and Prime Minister in 1714 . . .

"Mrs. Roberts stared at the bridge, frowning. 'Yes . . . it could be Kent,' she said presently. 'Yet I can't feel any malice in him—at least, not toward us. Of course he may be malicious toward other people.' "

TO get back to Highway A-3—as Mr. Forrester noted, the marksmanship of the unknown source of the missiles had been unusually good. Aside from the penetration of the car door noted above, all the missiles have struck, damaged, or penetrated windshields. No side or rear window has been broken.

That the Claremont estate may have something to do with the occurrences seems quite possible. Most of the accidents have happened along the edge of its present boundaries. Mr. Forrester, after careful examination of all the published reports and of some ancient maps of the estate, concluded that most of them have happened within the ancient limits of the property, which once extended over several times the area which it has occupied in recent years. Portions of the property have been sold and subdivided since the tenure of the Duke of Newcastle. It was Mr. Forrester who first called attention to the fact that the epidemic of accidents coincided with the opening of the estate to the public by the National Trust in December, 1950.

To date, the mystery of Highway A-3 is still unsolved. All of the theories advanced thus far seem to be rather improbable or tenuous. However, the continuing disturbances have aroused the curiosity of the British press and the whole of England.

The great Irish Poet had a strange fascination for "uninvited guests."

Here, told by his friend, is the tale of William Butler Yeats and one of the weirdest spirits that ever stalked the haunts of Ireland.

YEATS AND THE GHOST OF RENVYLE CASTLE

by **OLIVER ST. JOHN GOGARTY**

Author of As I Was Going Down Sackville Street, Tumbling in the Hay *and* Mourning Becomes Mrs. Spendlove

RENVYLE House stands on the most western shelf of Europe: the next parish is New York. It is an old house. A legend says that it was built by one of the Blake family when a ship loaded with exotic timber was wrecked on that wild coast in the eighteenth century.

It is the only house in the country unprotected by bars on windows or doors. Distance was its safeguard. Every room has a window without bars, every room but one, and that one is on the second story facing a courtyard which the house encloses—very strange!

The house was burned down in the civil war. Books, pictures were all consumed. Nothing left but a charred oak beam quenched in the well beneath the house. And ten tall square towers, chimneys, stand bare on Europe's extreme verge.

AT the time of this tale, however, William Butler Yeats—the poet and mystic — and his young wife were on a honeymoon with us, and there was a house party of some half a dozen guests.

One night when the main seas were disturbed I heard the sounding of a siren far off shore. Nearer the sounds came until I imagined that there was a motor car feeling its way along the back drive to the yard by the beach. And, finally, drowsily I put the noise down to the drumming of some night insect that had entered the room. To me there were no further manifestations. Not so to Yeats.

"Willie," said his wife, "do not leave me to dress alone. I do not want to see that face again looking out from the glass."

"What face?" I asked.

But I was not answered. Yeats and his wife left the room. I was resigned to being treated as uninitiated, but my friends looked at one another. Evan Morgan, a Cyric Celt from immemorial Wales, felt the supernatural at once.

"You never told me about this," he complained.

Now, you cannot very well ask a man to meet a ghost; ghosts just cannot be counted upon. "I did not care to talk about it," I said. "I thought that Yeats . . ."

I could not say: "If you meet Yeats you meet enough of faery, as much as I am ever likely to meet." Instead, I implied that it was far more Yeats' province than mine and, consequently, the omission was not wholly mine. But Morgan was not quite satisfied.

AFTER diner there were a few in the library—only Seymour Leslie and one or two others. Evidently something was going on, and Seymour could not be left out when anything exciting was taking place. He left the room to investigate. I lolled in front of the fire hoping that something exciting, no matter what, might occur. A maid brought me a note:

Take your friend Leslie away from us. He is a regular vortex of evil spirits.

It was the unmistakable and distinguished calligraphy of Yeats. Good Lord! What is this? I thought. There must be a séance in full blast going on somewhere and Seymour has barged in: "A regular vortex!" If Seymour is a vortex, I must be a regular maelstrom. I drown evil spirits. Seymour, it seems, circulates them. Crestfallen, Leslie returned.

"What's up?"

"They're all at it. Lord Conyngham, Yeats, Mrs. Yeats and a fourth. They are getting after the ghost."

"But how?"

"I just looked into one of the rooms. Lord Conyngham was at the Ouija board. When I appeared, everyone stopped. Yeats said sig-

ficantly, 'We cannot go on until e hear what Mr. Leslie wants.' hat meant that I was politely ked to go. I am to see you."

I was determined not to trespass. wanted the poet and his party to left alone. But I had to be on my ard. If Seymour went back he ould break up the séance. I knew eats.

"I for one shall not butt in," I id. "I don't hold with séances. I n not sensitive enough. I was cked out of the Hermetic Society the only evening I went with eorge Moore to see what it was about. Let us have a smoke."

"I don't smoke."

"Have a drink and we'll hit the y."

"It's far too early."

"Séances," I said, with the au- ority of one who makes a premise t his need, "usually last many urs. There are people in the next om. Would you care to make a urth at bridge?"

I knew that Evan Morgan was in drawing room with a group of ends, who saw him as Shelley with long white neck, high forehead, estnut hair and aquamarine eyes. hoped that their company would ract Seymour.

As the folding doors closed be- d the reluctant Seymour, "Evan psychic," I called after him. A oment later I was left alone. . . .

NOW, I believe in ghosts. I have heard Yeats say, "What if there is always something that lies outside knowledge, outside order? What if at the moment when knowledge and order seem complete *that something* appears?" And I know that it is useless to endeavor to explain by reason totally irrational beings.

Smoke from the fire puffed down. A puffing chimney was unusual, but there it was. It proved that I was not asleep, and smoke is hardly a soporific. I did notice, as if suddenly awakened, that the folding doors were open and there was no one in the room beyond.

My lamp was making little noises. The room was gloomy. I decided to go into the next one, which was brighter and not filled with smoke.

Suddenly! Was that a scream? There, it shrieked out again! Now, what the Devil? It must have been a very loud scream or one very near, to reach this part of the house with its thick walls. Lights were moving on the stairs of the west wing. Frightened friends ran toward me.

"Quick! Evan is dying!"

"Where is he?"

"In that room—there!"

Evan was being supported on a chair by two ladies. His face was deathly pale and his head had fallen forward. Seymour was hopping in front of him, saying, "Don't take it so seriously, old man."

A table had fallen on its side, a cool shield of green baize.

"What's all this about?" I demanded.

"Evan suddenly became hysterical."

His pulse was racing. He was but semi-conscious.

"We were holding our own little séance, and just as we were getting results Evan got the jigs or something rather like them."

Relying on me, the lady supporters released their hold.

I was barely in time to catch him as he fell sideways.

"Leave him to me and run and get brandy," I ordered.

I carried him into a dressing room and laid him on the bed. Presently three returned with brandy. Seymour expostulated, "He shouldn't have taken it so seriously."

I put them all out of the room. Evan's body was as smooth as marble; heart firm. I could not understand the collapse. Presently he broke into a cold perspiration. Slower pulse; breathing audible.

"What did they do to you, Evan?"

"The ghost," he gasped.

"The ghost? What ghost?"

"Seymour sent me into the haunted room to raise the ghost, but when it came, it transferred into me all the thoughts by which he was obssessed before he went mad."

"Now really, Evan. You know very well that there is no ghost, n ghost anyway who went insane."

"It was Seymour's séance. Yea was having one . . ."

"I know. Quite. A rival séanc Wait until I catch that Vortex. T to sleep, old man. I will sit wi you here until I can get someone take my place—unless you wou care to come down with me." H was rapidly becoming himself.

"Seymour heard that Yeats spe hours in the haunted room. 'No it's up to you,' he said. I went about 12:30 and they locked th door."

"Locked the door?"

"Yes, locked me in . . . I felt strange sensation. A feeling that was all keyed up just like the ter sion in a nightmare, and with thr terror that nightmares have. Pre ently, I saw a boy, stiffly upright in brown velvet with some sort shirt showing at his waist. He w about twelve. Behind the chair I stood, all white-faced, hardly touch ing the floor. It seemed that if I came nearer some awful calami would happen to me. I was just tensed up as he was—nightma terrors, tingling air; but what mad it awful was my being wide awak The figure in the brown velvet on looked at me, but the atmosphe in the room vibrated. I don't kno what else happened. I saw his larg eyes, I saw the ruffles on his wrist He stood vibrating just as I wa vibrating. His luminous eyes r

oved me. He looked deeply into ine. Then, oh, then! Oh, my od!"

"Old fellow, you know I am lid enough and all damned spirits eer clear of me," I said. "Don't lk about it any more."

"I must. I simply can't go on til I tell you."

"Yes, but don't weep because ymour locked you up in the orst-furnished room in the house."

"But let me tell you. The appari- n lifted his hands to his neck, id then, all of a sudden his body is violently seized as if by invis- le fiends and twisted into horrible ntortions in mid-air. He was mad! sympathized for a moment with s madness and felt myself at once the electric tension of Hell. icide! Suicide! Oh, my God, he mmitted suicide in this very use."

"I'll 'commit' Seymour when I go wnstairs. Now what about your llow dressing gown? Just to show t you are your own man again?"

He seemed to consider it; but ain he wept in pity for the ghost.

"How did you get out?" I asked.

"Seymour let me out. 'It seems be a poltergeist, Evan,' he said, om all the row you're making,'— d I was not making any row. But, , that . . . !"

"Here's your dressing gown," I d. "I'll just peep into the haunted om. I don't believe the Yeats party have started for it yet."

"Oh, you mustn't! Don't leave me," he cried. "Don't risk that room! I'll go down with you. Promise me that you will never go near that room again."

"Well, all right," I said. But as a matter of nerve training I used to look into it and grope round for half a minute whenever I was left alone in the house on winter nights. Not a thing. Nothing but my own fears, with which I refused to furnish the room. I'm afraid I'll never make a gigolo for ghosts, nor permit myself to be terrorized by the cellars of my imagination.

Perhaps it was curiosity about the results of the prolonged séance which was sitting in the other side of the house that compelled the obsessed youth to follow me. He put aside all traces of his delirium.

It must be awful, I reflected, to get the horrors before the excesses. Delirium without a drink! The shock before the shell. That would do very well for a definition of madness. I recalled the words of my well-loved friend and mentor, Dr. Tyrrel of Trinity—"My dear boy, believe me, there is nothing more disconcerting than an illness one has *not* brought on one's self!"

How true! We can cure the results of excess by excelling. But a visitation of uninvited disease! The effect without the cause!

Downstairs Freddy Conyngham was asking for perfume and flowers.

Presently Sabean odors filled the room. There were many contributions. Flowers were taken from bowls here and there. Yeats' ghost had asked for flowers.

As it transpired, the ghost had communicated with Yeats through automatic writing. He objected to the presence of strangers in his house. But Yeats responded to his objection with a list of commands of his own such as the ghost could hardly have expected. First, he must desist from frightening the children in their early sleep. He must cease to moan about the chimneys. He must walk the house no more. He must not move furniture or terrify those who sleep nearby. And, finally, he was ordered to name himself to Yeats. And this he did.

How could Yeats, a visitor, have known that the children used at times to rush down crying from their bedroom? Nor could he have guessed that it was the custom of the Blake family to call their sons after the Heptarchy. And yet he found out the ghost's particular name. A name I had never gleaned from the local people though I lived for years among them.

The troubled spirit had promised to appear in the ghost room to Mrs. Yeats, as he was before he went mad sixty years before.

"She should be here any moment," Yeats repeated. "We must wait. We must wait. He has promised to appear to my wife as he was before he went mad."

Far up behind the great flue round whose hearth we were gathered was a gaunt deserted room, in which Mrs. Yeats was keeping solitary vigil. I felt a strange fear, fear that nothing could combat. Was that how Evan had felt? What courage Mrs. Yeats had! We attribute courage to those whose professions are unfamiliar: to the soldier, sailor, aviator, none of whom claims credit for courage for himself. So, too, psychic researchers are unfamiliar with fear in their vocation.

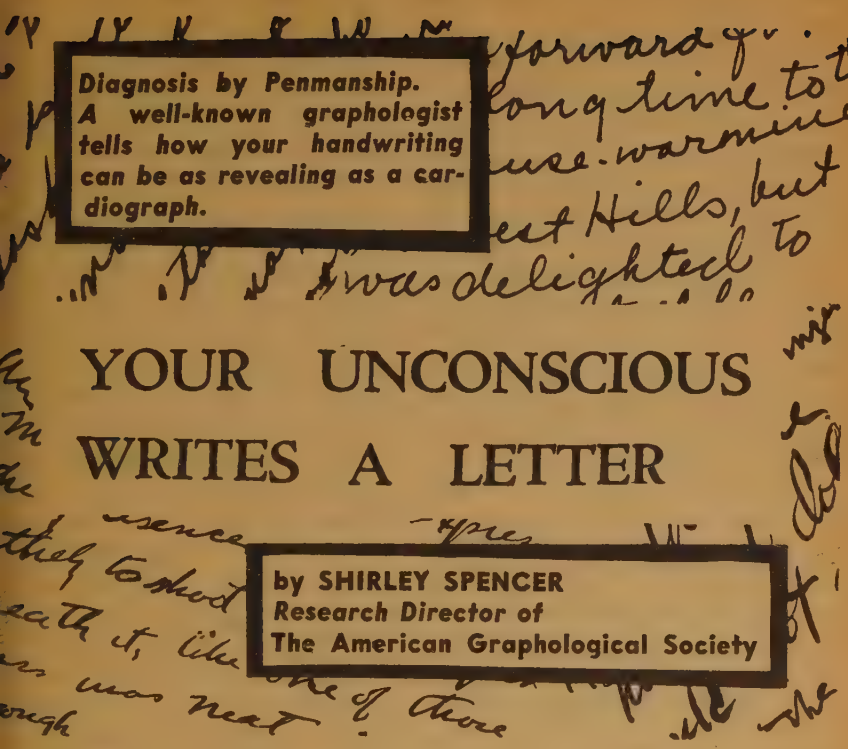
Presently, Mrs. Yeats appeared carrying a lighted candle. She extinguished it and nodded to her husband. "Yes, it is just as you said."

What was? we all wondered.

After a whispered consultation Yeats announced:

"My wife saw a pale-faced, red-haired boy of about fourteen years of age standing in the middle of the north room. She was by the fireplace when he first took shape. He had the solemn pallor of a tragedy beyond the endurance of a child. He resents the presence of strangers in the home of his ancestors. He is Harold Blake. He is to be placated with incense and flowers."

With grace and saving presence of mind Lord Conyngham presented flowers and his collection of scent bottles to Mrs. Yeats.



Diagnosis by Penmanship. A well-known graphologist tells how your handwriting can be as revealing as a cardiograph.

YOUR UNCONSCIOUS WRITES A LETTER

by SHIRLEY SPENCER
Research Director of
The American Graphological Society

THE newspapers recently carried a story about a man who had "died" for fifteen minutes, ut had been brought back to life y a surgeon who massaged his eart. Further reports on this happy ase, however, revealed that during ose fifteen minutes the draining f the blood from the brain had aused damage to parts of the organ —resulting in a change of personlity and loss of memory of the ast.

The mention of change in blood stream interested me particularly, because I have been aware for some time that such changes are recorded in handwriting. This is not as startling as it might seem to the layman. Impulses from the brain travel through the parts of the body, and the nerve centers and the blood stream report back "all's well"—or the reverse.

Brain impulses are sent along the arm and into the fingers which

guide a pen. Thus, the gestures of the brain are "frozen" on paper—a written record of the state of health and mind of the writer. So while you are consciously writing a letter, your unconscious mind is also writing *you* a letter, giving a detailed report on your state of being as of that precise moment.

Such gestures of the brain are capable of being analyzed much as are the record of a cardiograph, the register of shock on a seismograph, the changes in a fever chart, or the lie detector. The meaning of the constants or classified signals — slant, size, shape, margins, baseline, etc.—can be learned by anyone of average intelligence.

But it is in the pen pressure of the writing that the expert can read the deeper and more urgent signals from the unconscious. The trail of ink left by the pen on paper tells the story of the condition of the blood stream as it flows through the body, and its effect on the brain.

Fig. 1.

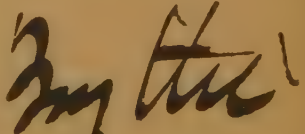


Fig. 2.

If this seems fantastic to you, just pause and think about it for a moment. Here is a simple example to consider. One drink of alcohol can change the contents of your blood stream; not much, by the standards used to convict you of drunken driving, but that one drink might show up in your handwriting. Certainly more drinks would, depending upon your immunity due to other factors in the blood—the food you did or did not just have and your system's natural capacity to absorb alcohol, for instance.

If you were a chronic alcoholic your handwriting would reflect your "soaked in alcohol" condition. How? The ink of your pen strokes would be darker and of a deeper hue than those of a non-alcoholic writer. A matter of ink? No, not at all. A non-drinker and an alcoholic could both use the same ink and the same pen, and the results would show a difference in color of ink and pressure (Figs. 1 and 2).

Handwriting will also reveal disturbed sexual urges, neurotic personalities, and the effect dope has on the body and mind. The research into diseases is progressing, and it may soon be possible to diagnose cancer and other diseases from handwriting (Figs. 3 and 4).

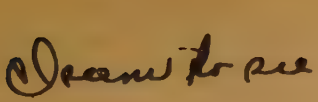


Fig. 3.

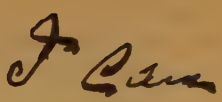


Fig. 4.

IT might even be possible some-day to tell exactly in what part of the body to look for trouble, just as the seismograph gives the approximate distance and direction where a shock to the earth has occurred. How can this be possible? Because through the pen strokes the brain leaves a record of the mental cases are of the same type, so naturally the written records vary accordingly. In the illustrations you can see the deep blotches of one type of mental case (Fig. 5), in another type, the change in color within the stroke (Fig. 6), and the confused circles which characterize another type (Fig. 7).

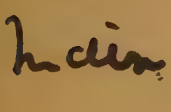


Fig. 5.

Fig. 6.

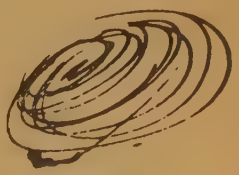


Fig. 7.

ondition of the body. The sensitive rain receives an SOS signal from he body and that signal is recorded n writing, so that we have a written ecord—if we but know how to ead the coded message correctly.

The deep black inkiness of pen trokes is also found in the hand-vriting of mental cases. Not all

Another indication of mental trouble is undue emphasis on punctuation, as shown in Figures 8, 9 and 10. Notice the deepening of the stroke, which shows a compulsive urge to dig into the paper, to impress; and instinctively behind that is the desire to destroy, to dominate.

Fig. 8.

Fig. 9.

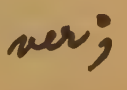


Fig. 10.

These are the indications of an aggressive personality. Such signs can be found in normal handwriting to a lesser degree, but are usually expressed in deeper strokes across the *t* or in terminals or *i*-dots, showing temper, impatience and even the urge to hit, pound, stamp, blast verbally, or otherwise show a rise in blood pressure. When such a person drinks or takes dope, the conscious controls are broken down and the hidden aggressiveness surges past the open gate.

Even if only mildly out of control he might cause an accident to himself or others, lose his job, or merely have such a terrific hangover that his brain power is kept in low gear for a matter of hours. If such a person could see his handwriting through the eyes of the handwriting analyst, he would be shocked at the frantic, urgent signals of destruction or shock which the brain is recording.

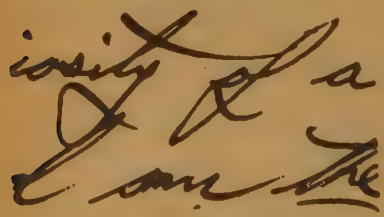
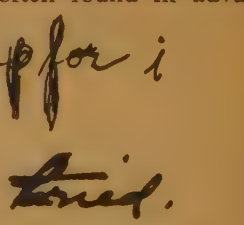


Fig. 11.

TO prove this point I once asked a group of friends at the beginning of a social evening to give me a sample of their handwriting; then near the end of the evening, after only a few highballs had been served, I asked them to rewrite the same paragraph. These were people who drank moderately, and they were certainly not even "high" when they were ready to depart. Yet the handwriting of even the least of the drinkers had changed in pen pressure or showed little telltale marks of lack of coordination.

I have coined a term for such temporary pauses and excursions of the mind—"pen-stuttering."

Some interesting mental stutterings are shown in Figures 11, 12 and 13. A dot in the middle of a stroke is often found in advanced tuberculosis cases (Fig. 14). The pen comes to a complete stop, leaving a dot of ink — showing a pause for breath.



Figs. 12 and 13.

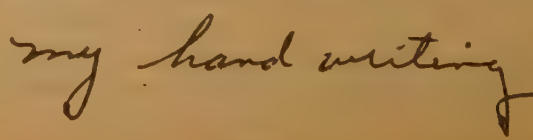


Fig. 14.

The writer is not aware of such pauses, as he is writing along at what he thinks is his usual rate of speed. He isn't even aware of the dots. Neither are the majority of people who look at the writing, until the dots are pointed out to them or shown under the magnifying glass. Heart disease often shows up in such pauses and sometimes by breaks in the strokes, revealing that instead of resting heavily on the paper, the pen was lifted momentarily—a skip in the heart beat.

Other less serious stutterings are psychological. Some people show their anxiety complexes or worries in pen-stuttering over significant words. These are not natural mistakes in spelling or the result of haste. The expert can spot and discount such mistakes. For instance, a woman writes me she is unhappy about her domestic troubles, and she messes up the word "domestic" with blots and blobs of ink, showing that this word produced a deep emotional response.

Another person, who has just had a leg amputated, writes optimistically of soon being able to try crutches, but his anxiety shows in the stuttering over the word "crutches" (Fig. 15).

Fig. 15.

SOME people think so much about money that they make a dollar sign of an *S* or stutter over their national symbol for money. Sometimes the pen actually stutters so intensely that it splashes ink around a letter or word. This hysteria of emotion often shows up in advanced mental cases, where one finds a shower of ink due to the vehement digging of the pen into the paper.

When the brain is making such frantic signals to us over and over again, it seems very ostrich-like for scientists to scorn handwriting analysis. They should be delighted that there is such an easily available clue to the fact that something is wrong and needs attention.

A cardiograph doesn't cure a heart condition, nor does it give a complete picture, nor can it be read by the untrained. But it is useful as an indication of the present conditions of the heart. Handwriting is just such a record of signals from the unconscious mind. The graphologist's knowledge and that of the psychologist, psychiatrist and medical doctor should be pooled so that these important signals can be successfully interpreted.

MYSTICISM: The doctrine of belief that direct knowledge of God, of spiritual truth, of ultimate reality, etc., is attainable through immediate intuition, insight or illumination, and in a way differing from ordinary sense perception or ratiocination. Any type of theory asserting the possibility of attaining knowledge or power through faith or spiritual insight.—
Webster's New International Dictionary

Mysticism means union with God, that is to say with a Being conceived as the supreme and ultimate reality.—
W. R. Inge, Mysticism in Religion, 1947.

THE LANGUAGE OF MYSTICISM

A Study in Mystical Semantics

by ERIC PARTRIDGE

Prominent British lexicographer and author of A Dictionary of Slang and Unconventional English and A Dictionary of the Underworld.

IN attempting to analyze the Language of Mysticism, it is only prudent to exclude technicalities and to confine the examination to terms which are familiar to every intelligent and cultured reader or to people who have only a smattering of the subject of mysticism. These terms fall into three groups, representative only, not exhaustive.

The general terms I propose to treat are: *mystery* and *mysticism; mystic* (*or mystical*) *union — attainment — absolute; initiate* (*initiation*) and *adept; gnosis; contemplation* and *meditation; ecstasy* and *rapture.*

The Western terms I shall restrict to three: *Plotinism, Rosicrucianism, quietism.* The Eastern, to *yoga* and *yogi, atman karma, maya,* and *nirvana.* Intimately linked with, and forming the key to, both Eastern

and Western mysticism: *the way*.

All the ancient *mysteries* or secret cults contained *mystic* ideas either germinal or matured; and to all, admission could be obtained only by a ceremonial initiation. Full participants were *initiates;* special initiates were *adepts*. In short, mysticism has derived from the ancient Egyptian, Phrygian, Hindu and Greek (hence, the Latin) mysteries.

Mystery, like the French *mystère,* comes from Latin *mysterium,* itself from Greek *musterion,* originally meaning a secret thing or act, hence a secret ceremony, hence a secret cult.

If we examine *musterion,* we find that *-erion,* whence Latin *-erium,* whence English *-ery,* is a suffix connoting 'a matter of, an example of,' as in, say, *sorcery* or *jugglery*. The first, the important, the fundamental element, therefore, is *must-*, which appears also in *mustikos* (Latin *mysticus*, English *mystic,* adjective then also noun), the adjective of *mustes,* a close-mouthed person, hence one who has been initiated into a mystery. *Mustes* has the suffix *-istes,* which after a vowel is usually shortened to *-stes;* and *-(i)stes* connotes 'one who does, or is, something.'

The basic element of *mustes* is therefore *mu-*, which, we notice, constitutes the stem of *muein,* to be closed, a verb applied to the eyes and especially to the lips: hence, to be close-mouthed. That stem *mu-* represents a basic idea and a fundamental sound: *mu* or, in English, *moo,* as in the child's *moo-cow*.

Now, *muein,* (of lips, eyes) to be closed or shut, has 1st Person Singular *muo*. This *muo* is intransitive: to which the transitive complement is *mueo,* with infinitive *muein,* to close or shut; a specialized sense of the transitive *mueo* is 'I initiate (someone) into a mystery' — by 'closing his mouth,' so that he will not speak of the mysteries.

AS one has to be trained for and in a mystery, so one has to be trained for and in mysticism. The mystic's *mystic attainment* is accomplished when he has achieved *mystic union* with the *Mystic Absolute* or the Ultimate and Absolute Reality or God. The third term, however, is used also in the form *mystic absolute,* which bears several shades of meaning, the most relevant being 'the mystic's interpretation of the organic unity of all reality'—a reality essentially spiritual.

Initiation (Latin *initiatio,* genitive *initiationis*) derives from *initiat-*, the base of *initatus* (whence 'an initate' and 'to initiate')—the past participle of *initiare,* to begin something, hence to begin (someone) in (something)—itself from *inititium,* a beginning, but originally a going-in, from *inire,* to go in, to go into (*in* prefixed to *ire,* to go).

An *adept* derives his name from *adeptus,* having obtained: elliptical for *adeptus artem,* having obtained (the mastery of) an art, here the art of the mystery itself, hence of the mysticism involved. *Adept* is very closely connected with *apt.*

The positive knowledge, the *gnosis,* of philosophy becomes the *gnosis,* or secret knowledge, of mystics, who apply the term to a knowledge either of spiritual truth or of matters commonly thought to be apprehensible by faith alone.

The word has come, through Latin, from Greek *gnosis,* a derivative of *gignoskein,* to know. *Gignoskein* falls into three parts: *gi-* and *gnosk-* and *-ein,* of which the third indicates the infinitive, and the first reduplicates the *gno-* of *gnosk-.* With the central element, *gnosk-,* compare *nosc-,* the stem of Latin *noscere,* to know. Both the Latin *nosc-* and the Greek *gnosk-* are elaborations of *no-,* earlier *gno-* (*gnoscere* is attested in very ancient Latin); and *gno-* corresponds to the *kno-* of English 'to *know.*'

Contemplation, a sustained perception and awareness of God, and *meditation,* a profound, sustained reflection upon a religious subject, come from *contemplation-* and *meditation-,* the oblique stems of Latin *contemplatio, meditatio,* the latter meaning literally a measuring and the former literally a being-seen from every point simultaneously (*con,* with, together)—as was the well-sited *templum* or temple. The priests usually ensured that their temples should be well placed.

Rapture, a carrying away (Latin *rapere,* to seize, to abduct), hence a being carried away, hence an emotional or a spiritual transport, is less used by mystics than *ecstacy,* which, through Old French *extasie* (compare the variant English spelling *extasy*) and Late Latin *ecstasis,* comes from Greek *ekstasis,* a setting (something) out of place: *ek,* out, and *stasis,* a placing, literally a standing, from *histanai,* to set, literally to stand; the basic element is *stan-,* akin to English *stand* and Latin *stare,* present participle *stans,* genitive *stantis* (oblique stem, *stant-*).

Thus ecstasy is not to be confused with *illumination,* enlightenment — that stage along the mystic way at which the believer's soul attains to an understanding of spiritual things. *Illumination* stems back to Latin *lux,* light.

I have selected, as the Western terms, the names of three important varieties of mysticism: *Plotinism, Rosicrucianism, quietism. Plotinism* is the *-ism* or philosophy of *Plotinus* (A.D. 205-270), keenest mind in all the Alexandrian school of Neoplatonists.

Plato himself, by the way, had in him much of the mystic. The name *Plotinus* is the Latin shape of

the Greek *Ploutinos,* which represents an *-inos* derivative, connoting 'of, like, descended from,' of *Ploutos,* Latin and English *Plutus,* a personification — compare the *Dives* of the New Testament—of *ploutos,* wealth, itself akin to *plousios* or *ploutios,* rich, both deriving from *polus,* numerous, *polu,* much: he who has many sheep, much property, is rich.

Rosicrucianism derives from *Rosicrucian,* which refers to Christian *Rosenkreuz*—by monks called Frater *Rosae Crucis,* Brother 'of the Rosy Cross'—founder, in 15th-century Germany, of a philosophico-religious secret society.

Quietism arose in Spain, its principles having been set forth in Miguel de Molinos's *The Spiritual Guide,* 1675: for this doctrine of spiritual self-annihilation, its author went to, remained and even died in prison. Modern quietism is a far less extreme doctrine.

The Eastern terms are more important: *yoga, atman, karma, maya, nirvana. Yoga,* akin to Latin *iugum,* Greek *zugon,* a yoke, means 'union'; specifically, with God. The Sanskrit *yogd,* stem *yog-,* has a derivative, *yogin* (stem *yog-*), which became Hindi *yogi,* adopted by the West for a follower of the philosophy of yoga or a practicer of the yoga system of mental discipline.

Yoga, as practiced, not merely discussed, entails certain physical exercises, such as the holding of a posture and the control of one's breathing. A different breath is implied in the mystic *atman:* Sanskrit *atman,* literally a breathing, a breath, hence breath in general, became the breather's self, hence his soul, hence the Universal Self or Supreme Spirit: compare semantically (that is, for the idea) the Latin *spiritus,* a breathing, a breath, and finally, in Church Latin, *Spiritus,* the Spirit (the Holy Spirit). With the Sanskrit word *atman* itself, compare the Greek *atmos,* vapor; and vapor is what you see when you strongly exhale.

Much better known to the nonmystic is *karma,* adopted likewise from Sanskrit. Strictly a Buddhist technicality, *karma,* literally an act or action in general, hence fate regarded as the necessary result of the sum of one's actions, tends in mysticism to denote the ever-continuing and subtly accumulating work and working-out of every act and thought and wish and emotion, especially if it be a controlled or, at the least, directed working-out.

Another well-known, though again vaguely apprehended, term is *nirvana,* popularly understood to mean oblivion to care and pain and thought to have some odd connection with narcotics. In Buddhism, *nirvana* signifies extinction, in the human heart, of hatred, passion, delusion, and—an aspect important for mysticism—a consequent spiritual condition of supreme beati-

tude, free, however, of complacency. The literal meaning of Sanskrit *nirvana* is: extinction, as the blowing-out of a flame; it derives from *nirva*, to blow.

Maya, from the Sanskrit *maya*, illusion, akin to Greek *mimos*, Latin *mimus*, a mime, a theatrical illusion, has various meanings in Buddhism and in mysticism: they range from God's power of manifestation and creation to man's power, as it were magical, of creation.

In all ethical systems, in all philosophies, in all religions, there is *the way*: the way to life eternal; the way to communion with God; the way to the good life, here and now, here and until one dies. To the Christian, it usually signifies the Christian religion (compare the *hodos* of the Greek New Testament). To the educated Chinese it might well recall Lao Tse's *The Way*, or *The Path, to Virtue* (6th century B.C.). To the mystic, it denotes either of two complementary ways—the inward way, that of introspection; or the path trodden, the highroad won, by the unitive, or unifying, vision.

Of the innumerable metaphors employed by the world's religions, this is one of the three or four most ancient; it is more than natural, it is inevitable; it is also one of the most heartening. Mankind, travelling it knows not whither, has a constant, less easily wearied companion: the human spirit, journeying along a path it may not always discern very clearly yet continues to tread, hopefully and valiantly.

G. N. M. TYRRELL, twice president of the British Society for Psychical Research, died on October 29, 1952, after a long illness.

For thirty years he had devoted himself entirely to psychical research, and was the author of several important works and many articles on the subject.

He was most widely known for his book* The Personality of Man, *which brought under review the entire field of psychical research. Recently reissued in the Penguin Books series,* The Personality of Man *has been a best seller in psychical research literature.

***An appreciation of the work of G. N. M. Tyrrell and his important contribution to parapsychology will appear in the next issue of* Tomorrow.**

WATER and FIRE in VOODOO RITUAL

A well-known religious researcher and author of* They Have Found a Faith *and* Faith and My Friends *presents a behind-the-scenes report on some of the exotic rites of secret Voodoo in Haiti.

by MARCUS BACH

WE are soon to witness *le retrait de l'esprit de l'eau,* the return of the rits from beneath the water."

The drums marked this shift of od with a change of rhythm. ose of us who had remained on benches got up. We were part the crowd pushing back to make y for the *mambo** followed by *place*† with the sword, flag- rers and a long file of white- d *hounsi*‡ with their long co- ful strands of ceremonial beads. ven of the *hounsi* bore on their ads cloth-wrapped earthen jars, ich they steadied with their nds.

"The jars are the sacred *govi,*"§ guide hurried to explain, "mys- tical containers prepared to receive the spirits of the dead."

"What is in them?"

"A bit of wine and rum, an egg and a bit of bread—also mombin leaves and leaves of the lalo-guinin."

The *mambo* was leading her solemnly chanting retinue around the altar and then escorted them out to where the white cloth enclosure had been formed. The crowd was already moving forward and carrying us out under the open sky. Some of the people made way for our guide so that he could lead us to a close vantage point. Soon we stood before a *card,* a canopy of cloth about six feet long, three or four feet wide and perhaps six feet high. Inside was a tub of water to which had been added wines, liqueurs, small cakes, an egg, leaves of mombin and lalo-guinin; the

* Voodoo priestess.
† Male assistants.
‡ Young girls.
§ Greek-type urns.

priestess had previously made a *veve** of corn meal on the tub.

The seven assistants lay down on the ground in front of the canopy, each clasping a sacred *govi* in her arms. They lay close together, their bodies touching. Then they were covered completely with a white sheet. This done, the priestess intoned an invocation in Creole. She began calling upon Catholic saints and Voodoo *loa*,† and the crowd responded. This antiphonal exercise took the form of a liturgical prayer, beginning with, "*Gran-Pere Eternel-Diore, rele Gran-Pere Eternel-Dior docrois agoue rele Gran-Pere Eternel si nous nan main, Bon Dieu O Seigneur!*"

THIS litany was repeated for the various deities, for both Christian saints and African spirits. On and on went the *mambo's* ancient canticle calling forth a long train of celebrated spirits, saluting the family of heaven for a thirty-minute period in which we stood motionless.

A sorcery was spun on the wings of a prolonged incantation, and we were made more conscious of the unseen than the seen. Then the priestess called for a *govi*. There was a rustling beneath the sheet, and the hands of an acolyte held up a sacred vase. This was passed in to the priestess.

We waited in an intense stillne All at once a sound came from i side the cloth enclosure—a sudd babbling of water like a bro rushing over stones. Then the was a brief instant of quiet, out which came a man's deep voice.

"He's speaking from the isla beneath the sea," our guide sa "The first soul is being released.

The spirit voice, speaking Creole, called the name of one the worshipers. A woman in t crowd responded eagerly. Then message came for her veiled by t water's sound. The priestess a spoke, as if to assure us that s was fully in control of this ph nomenon and as if she meant lure the spirit farther and farth into reality.

It was explained that the depa ed souls were not only giving me sages, but that they were bei liberated from their "purgatory" bondage and assisted in the attai ment of a happier, fuller life.

At the end of about five minut the sacred vase was returned to t assistant under the sheet. Each va would, in turn, be presented to t priestess, and the spirit of a d parted loved one would be co jured from below the water. Ea would give messages and advi and go on to its liberation.

THIS was spiritualism, Voodo style, with a touch of Ca olicism and its masses for the dea

* Symbol resembling cross.

† Spirits.

This was direct voice mediumship with special religious implications. The fervor of worship was never lost, the action was never separated from the psychic stream. Intermittent chants, responsories and hymns were part of the ritualistic form.

"Now the spirit is calling for his sister," said a guide. "Yes, she is here. She is asking about other departed members of the family. Now he wants advice about a family problem. Listen, here is the answer. Oh-o! The *mambo* is reprimanding the spirit and giving him some advice!

"There are always some spirits that are 'foreign.' They are clamoring to break through when the psychic contact has been made. It is like tuning in to a field of closely related wave lengths. The priestess in this case is the receiving instrument. She 'dials out' the spirits who have no right to come through. However, the spirits for whom no preparation has been made will be called up at a not-distant future, for it is believed that neglected spirits can cause trouble for those who are at fault."

Throughout all this I tried to figure out just how the effect of the voices could be produced. At first I thought that the *mambo* was simply a good ventriloquist. However, this theory proved unlikely because of the wide variety of vocal effects, and also because the priestess's voice and the "voices from beneath the water" frequently spoke simultaneously.

I also suspected that the voices might come from concealed persons in the *card* or from the acolytes themselves as they lay under the sheet. These suppositions had to be discarded. Nor was there any possibility of electrical or sound equipment employed in this primitive setting.

After going over the possibilities for fraud and deceit, I always came back to one conclusion: either we were hypnotized, or the voices were real. Gradually I became convinced that hypnotism was out, but for me to admit that these were actually the voices of the dead demanded a great amount of credulity.

"This is direct voice communication," the guide said flatly. "What? You find it hard to agree? Wait and see."

I did not know whether he was referring to the voices which continued to come through the gurgling water or whether he anticipated the exclamations of the *loa,* who suddenly began to speak and announced themselves as Loco and Ogoun.

Their "appearing" created a stir of joy among the crowd. The worshipers responded by saying, "*Bonjour,* Papa Loco. *Bonjour,* Papa Ogoun."

"Bonjour, pitite mue yo," answered the *loa.*

ALL the while, the voices of the *loa* were in the air, and the words of the spirits from beneath the sea filled the night with festivity. Finally the flap of the *card* opened, and the priestess stepped out. She looked very tired, but as the acolytes arose from beneath the sheets and as the people greeted her, she smiled and revived. As she led the procession back to the peristyle, the syncopated throb of the drums aroused within her a latent fire.

Her steps became a dancing pattern. She intoned a chant. Her voice matched the dull hammering of the drums. The geometrical sway of her body made the worshipers breathe in an exotic rhythm.

Reverently the seven acolytes placed the vases upon the altar. Then the people stepped back, for now in the clearing three fires were being kindled on the peristyle ground. The time had come for the fire ceremony, *bruler zin*.

The girl acolytes brought in bottles of oil, earthen bowls and two live chickens. Three men followed, each bearing a *zin* or kettle. Led by a man assistant to the priestess (*la place*), this group circled the center pole while the drums banged and the priestess rattled the *asson* (a bead-covered gourd).

I could feel the service rising to a feverish pitch. Voodoo's relationship to the Christian religion was deepening. A sacrifice was being called for. Around me black peop laughed and talked and trembl expectantly. Beside me sat a wh man who saw and felt symboli in every move and meaning every act.

"One of the two kettles of bak clay is for the living and the oth is for the dead," he explaine "The iron one bears the emblem Ogoun Ferreille, the ironworker...

The acolyte with the chicke came to the priestess and bow down. She took the chickens. Th knelt down and kissed the groun Deftly holding a chicken in ea hand, the *mambo* presented the solemnly in turn to the east, we north and south. Then she touch the chickens to the body of ea acolyte as if indicating that throu this offering the spirits of her assi tants were making their own wi ing sacrifice to the deities. The co gregation sang, *"Ogoun Badag map planté pateau él!"* (Ogoun B dagri, I am going to plant t post.)

The chorus of voices seemed be joined by a choir of spirits fro the island beneath the sea. The p ristyle throbbed with the singin The fires grew. The spikes we pounded down. Kola, liqueurs, fin ly cut fruit, roasted corn and pe nuts were scattered on and arou the spikes.

Then the priestess held t chickens with their beaks close the ground, while the drums grum

ll their incoherent pleas. The anting stopped. The people wait-. Why was this moment so in-ense? Why was this act so mean-gful? The chickens seemed to udder for an instant, and then ey picked greedily at the offer-gs near the fire.

The priestess returned the chick-s to the assistant, who held them outstretched hands. It now oc-rred to me that these chickens re in a state of trance or hyp-sis. They no longer fluttered. eir heads were stretched out as in fright. Their throbbing bodies emed to keep time with the ac-lerated beat of the drums. Per-ps they, too, saw death.

SOLEMNLY the priestess took a bottle from the assistant and oured oil on the spikes and on e flames. The assistant dropped ombin leaves on the fire. The mes rose over the candles and led the peristyle with a great ght. Leaning forward as if wel-oming this brightness, the congre-tion sat lost in a deeply religious perience.

The drummers punctuated their ythm with emphatic shouts. Their ces glistening with sweat, they ere losing themselves more and ore in their faultless performance. heir bodies swayed, their heads wung back in ecstasy.

The kettles were set in place. nce more the *mambo* took the chickens. Again she presented them to the four cardinal points. Then with a quick motion she broke the chickens' legs. Swiftly, in turn, she opened their beaks, thrust in a finger and broke a carotid. Now she plucked a few feathers from their necks, caught some blood on the feathers and made rapid mystical signs over the kettle and the altar. A little blood was dropped into the sacred vase.

All of this was done with stark precision. All was watched intently, as if the people knew whether or not it was in keeping with the ritual.

The chickens were now given to two men, who quickly plucked them and threw their feathers and entrails into the flames, scattering a few feathers on the spikes and on the mouths of the pots. Water was then poured into the iron kettle, and the cleaned chickens were dropped in. Here they were quickly cooked and then removed.

Corn meal was also cooked, removed with a wooden spoon, molded into balls, and dropped into mombin leaves. Now oil was poured into the earthen kettles.

"That oil," we were told, "must catch fire inside those kettles or the service is no success."

So we watched while the fire licked at the sides of the kettles, and we felt like applauding when the flames crept up close to the rims. It was like viewing an ex-

citing play. The whole assemblage sat like chiseled figures while the drums kept up their ceaseless, unchanging drone and the priestess rattled the *asson*.*

The acolytes started a song. The suspense increased. One of the assistants poured rum into the flames. The fire shot up in an inferno of blue and red. There were low exclamations from the worshipers. Some started a swaying motion. The fire receded. The evil spirits seemed to be winning. The flames were dying.

The priestess walked majestically to the kettles and stood for a moment looking down. Then she made a mystical sign.

The acolytes and the flag-bearers paraded around the altar and the fires. As I watched them I caught sight of two young men, barefooted, attired in short pants and loose-fitting sleeveless shirts.

"Members of the families whose kettles are being burned," said our guide. "What they will do is in the nature of the renewal of a sacrament."

The men fell to their knees in front of the wildly burning *zins*. Here they knelt as the priestess blessed them. Turning directly toward the fire, each in front of an earthen kettle, the young men held out their arms to the flames.

The black forms of the Voodooists were jammed together. Son stood on the benches, and a nun ber of children hung on the pol at the edges of the peristyle. T earth was trembling under the mu led-staccato rifle shots of the drun

Together the two men thru their hands into the flames. Th held them there deliberately, as to prove to us that this was re They did not flinch. They made n cry. They showed no sign of pai

Time stopped while we watch this spectacle. It seemed like eternity before they drew aw from the crackling fire, only to fa back on their shoulders and p their feet into the flames. I clos my eyes to bring myself back reality. I looked again and saw t men on their knees, holding o their unscarred hands to the pries ess. She nodded and smiled.

Their faces remained set, an their eyes were gentle; so gentl in fact, was their whole demean that the audience looked at the quietly without applause.

Then, a reverent procession w formed to lead these two you men away.

THE service was over. The la of the fire was beaten out wi mombin branches and the grou swept clean. The balls of food, spoon and a knife were wrapp in a new white napkin. This, turn, was folded into a white tabl cloth. The earthen pots we

* Bead-covered gourd.

oken into small pieces, and the iestess made a circle in a far rner of the peristyle. A hole was g inside this circle, and the wrap- d food and broken kettles were ried in a grave of mombin leaves. he acolytes gathered around the le, pushed the dirt in and mped it down by dancing on it the tune of *"Ja relé Ja-Ja O relé !"*

The priestess traced another cir- over the thoroughly tamped ot. Then she drew a cross in- le the circle and placed a lighted ndle in the center.

I had a question. "Is it possible," wanted to know, "that some pro- ctive chemical was used on the ms and hands of those men?"

Our guide stopped and looked at e. His voice was pity and pain s he said, "Man, don't you trust our eyes?"

"Well," I had to say, "I didn't xamine them."

"You can do so next time," he plied. "The outward ceremony is e visible form of the inner reality. here is a baptism of fire that spec- ators do not see. That is the real hing. Putting one's hands in the re is only the symbol of putting ne's life into harmony with the nseen. Always look for the secret f Voodoo within."

He stopped and took a small hite stone from his pocket. He laid it in the palm of his hand. The moonlight showed it to be about three inches long, a flattened oval with a brown line in the form of a crescent at one end. As we looked at it closely he said, "This looks like quite an ordinary stone. Actually it is a *pierre loa*, a stone in which the spirit has chosen to reside in a special way."

"Where did you get it?"

"One night, on a moonlight night very much like this, I was alone in my room getting ready for bed. Something told me to be very still and to meditate upon the *loa*. I sat on the edge of the bed. The presence of some good spirit was very near to me. I could feel it. Suddenly I heard a clicking sound, and beside me lay this stone. This happened on a Thursday night. Sunday night I attended a service, and a woman became possessed of Erzilie.

She is one of the greatest *loa*, to us much like the Virgin Mary. Erzilie said to me, "Are you pleased with the little present I gave you?" I said, "I would be pleased with anything you might have for me." She said, "I mean the little stone I gave you on Thursday evening in your room. When you see it, remember me."

He slipped the *pierre loa* into his pocket and led us forward with confident strides.

Condensed from material contained in *Strange Altars* by Marcus Bach, Bobbs-Merrill Company, Inc., 1952.

PSYCHIC ENERGY and PHYSICAL PHENOMENA

by HEREWARD CARRINGTON
Famous Writer and Investigator

CONSIDERABLE progress has been made in interpreting certain mental phenomena. The same cannot be said, however, of certain physical phenomena. Perhaps because they are not yet accepted as genuine by many psychical researchers.

Personally, and despite the fraud unhappily associated with their spurious production, I am absolutely convinced that such phenomena exist and that they are genuinely supernormal.

Our Naples sittings with Eusapia Palladino*—fortified by the much longer series in New York—fully convinced me of *that*. I remain as assured of their actuality today as I was forty-odd years ago and I doubt if anything could shake this belief, even though—with one possible exception—I have encountered nothing but fraud since then.

Despite this scepticism and my knowledge of conjuring and trick devices, the genuine character of certain physical phenomena is, in my estimation, undoubted. I believe that psychic science will one day validate this contention, and, therefore, I cannot but feel that a discussion of the theoretical implications involved should be of interest—even though such suggestions may be tentative and abortive.

Assuming, then, that certain genuine phenomena of the kind exist, what is the mechanism involved in their production? What theories are we justified in advancing by way of explanation?

For the simpler telekinetic phenomena, it seems to be more or less agreed that they depend upon an externalization of some form of energy from the medium's body—an energy capable of moving objects and affecting matter in its im-

* 1874-1918. One of the most famous physical mediums of all time. See Hereward Carrington: *Eusapia Palladino and her Phenomena;* Cesar Lombroso: *After Death What?*

mediate environment. For example, at one of our New York sittings, Eusapia placed one hand about eight or ten inches above a small wooden stool and said, "Now I will move it." She moved her hand and the stool followed the movement by sliding along the floor. As this occurred, I passed my hand and also a glass rod several times back and forth between her hand and the stool — assuring myself that no threads, hairs, wires or obvious attachments existed between her hand and the object moved.

On several such occasions, Eusapia transferred her "power" to me. Placing her hand on my shoulder, she asked me to place *my* hand above the stool. The stool then followed the movements of my hand —until she broke contact by removing her hand from my shoulder.

The same thing occurred with the curtains of a cabinet, which followed the movements of her hand —or mine when she was in contact with me.

The production of these phenomena seemed to be under the control of her conscious mind or "will." In most cases, however, she passed into a light trance. Then, apparently directed by her subconscious mind or by a semi-consciousness indicative of dissociation, more spectacular and complicated manifestations occurred. Finally, on rare occasions, Eusapia would lapse into deep trance, and in these states still more astonishing phenomena developed, many of them startlingly spiritistic in character, since they seemed to be directed and instigated by a mind separate from her own.

PHYSIOLOGICALLY, what is the point of egress of this energy? Some observers believed that it usually emerged from the "solar plexus" area or the genitals. In the case of others, the "ectoplasm" was said to exude from any orifice in the body. Assuming certain experiments in "thought photography" to be valid, it emanates from the forehead or eyes. Certainly, in Eusapia's case, it occasionally was projected from her feet (when raps were produced), while the "cold breeze" issued from her left knee and from the scar just above her forehead. But in the case of table levitations the extruded energy obviously came from the fingertips or the hands generally.

Initial contact between hands and table was indispensable, and without contact no phenomena resulted. Eusapia herself insisted upon this, and it was partly to "draw energy" from the sitters that a chain of hands was formed on the table top. (Many times during her séances, sitters complained of a feeling of vital depletion when the phenomena started, and I can bear testimony to this myself.)

While there is some evidence that

this psychic energy flows at times in a more or less constant stream, there is also evidence that it may be ejected spasmodically and fitfully—"bursts" of phenomena, followed by periods of quietude. Furthermore, it seems possible that such energy may be emitted in something resembling "quanta," resulting, for example, in a series of raps, like sparks from an electric terminal. Curiously, these (spontaneous) rappings appear to be inhibited by tension of any kind, and occur only at the moment of "letting go."

This is related to the undoubted fact that conscious activity inhibits any occurrence of psychic phenomena, while relaxation and mental and physical passivity facilitate them. The surest way to stop the flow of automatic writing, for instance, is to concentrate upon the hand and to analyze the messages received. Mrs. Eileen Garrett once remarked that she obtained her best results when she could attain a state of complete "indifference."

The less conscious interference the better. In many cases the intervention of trance greatly improves the final product. Indeed, as Dr. Hyslop* said, "All things being equal, the deeper the trance the better the phenomena." As in hypnosis, the natural resistance of the conscious mind must be overcome.

Fantastic as it seems, I am inclined to believe that there is some connection between this psychic energy and electricity. We know that electric currents are present in the human body, and that they are associated with the activity of the brain and nervous system. Burr, Northrup and their fellow workers of the Yale Medical School, showed, by means of their "vacuum-tube microvoltmeter," that there is a definite "field of force" surrounding living organisms, and that "in some cases it has been definitely shown that the pattern extends *beyond the organism*. At death the field disappears."

This comes perilously near the "aura" which has been said to exist, and which also disappears at death. It is a most suggestive fact, and suggests that the "field" is a primary and essential factor, shaping matter in much the same way iron filings are shaped by the "lines of force" emanating from a magnet.

RETURNING to the possible connection between electricity and certain psychic phenomena, there are many cases on record in which electric lights have been mysteriously turned on and off, dimmed and brightened, for no apparent reason. Mary Roberts Rinehart gives several examples of this in her *Life*. Similarly, electric clocks have been stopped and started again. In

* James H. Hyslop. President of The American Society of Psychical Research.

some of the earlier "Margery"* sittings (in which, I am convinced, certain puzzling phenomena occurred, despite the later fraud) the electrically driven phonograph was slowed and stopped repeatedly without apparent cause, when it had run perfectly during tests before and after the séance.

All such speculations are, however, useless as long as we restrict the concepts of life and mind to mechanistic physiology and regard them merely as resultants of bodily functioning. Then, any consideration of their externalization or supernormal activity is mere fantasy. If, on the other hand, some form of vitalism be accepted, a mental bridge of transition becomes theoretically possible.

Assuming the correctness of this vitalistic theory, we must now think of Life as an interlocking energy, capable of playing upon and influencing matter in the ordinary course of events, but also capable of manifesting itself, under certain unusual conditions, in unusual ways — even beyond the periphery of the subject's body. Years ago, Albert de Rochas conducted in France a number of curious experiments in what he termed the "exteriorization of motivity," and the "externalization of sensibility" — meaning the existence of both motor and sensory "currents" outside the body, without nerves to convey them!

How this externalized vital energy acts upon and affects material objects within its radius is a problem which I cannot pretend to answer. Certainly, it must be a "physical" energy of some sort, otherwise the objects would not be moved. The causal factor cannot be mental only—though it may be instigated and directed by mind. Is this energy conveyed by the ether, or its Einsteinian equivalent? Is it semi-fluidic (material) in character, as the mesmerists and the occultists claim? If so, the degree of its density may vary greatly on different occasions, depending upon circumstances, fluctuating all the way from a gas-like tenuosity, through the fluidic stage, to a certain degree of materiality—as would seem to be indicated by the phenomena of "ectoplasm" and materialization.

As such, it should be photographable—and indeed it is.

And if this energy-substance be photographable, shouldn't it be capable of affecting delicate instruments of registration in the laboratory? Osty and others, working with Rudi Schneider, believed they had succeeded in obtaining such results, and advanced evidence that the oscillation rate of this invisible en-

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* A famous case of physical mediumship in America. See: *The Margery Mediumship* (2 vol.), edited by J. Malcolm Bird (A.S.P.R. 1926-27), and *The Margery Mediumship* by Brackett K. Thorogood (A.S.P.R. 1933).

ergy-substance bore a definite mathematical relationship to the breathing rate of the medium. If true, this highly significant fact should be repeated and amplified in tests by other workers. So far as I know, such instrumental tests have rarely been attempted in the case of phantom forms—and this is surely a wide field for experimentation.

ANOTHER curious fact is that the movement of an object does not always coincide with the extrusion of the will-directed energy of the medium's body. In our Palladino séances, for example, Eusapia would scratch the top of the séance table with her finger, or tap out a certain rhythm with her knuckles, then hold her hand two or three inches above the table. The sounds would be repeated in the wood of the table two or three seconds later—like echoes.

Again, on another occasion, Eusapia took one of my hands in hers and "picked" my palm with her finger; coincidentally, the strings of a mandolin standing upright in a cabinet some four feet distant were plucked.

Such phenomena caused Sir Oliver Lodge to say:

When the accordion is being played, the fingers of the medium are moving in a thoroughly appropriate manner, and the process reminds one of the twitching of a dog's legs when he is supposed to be dreaming that he is chasing a hare. It is as if Eusapia were dreaming that she was fingering an instrument, and dreaming it so vividly that the instrument was actually played. . . . It is as if, let us say, the dream of the entranced person were vivid enought to physically affect surrounding objects . . . and also [to cause] temporary aggregations of material particles into extraordinary objects, these aggregations being objective enough to be felt, heard, seen, and probably even photographed, while they last. (Journal SPR, VI, p. 333).

Regarding the seeming "lag" in the production of a given phenomenon, it seems to me, this psychic energy might have to accumulate for a few seconds before it is powerful enough to produce the rap or move the object to be affected. In much the same way, sustained effort — cumulative effect of the energy exerted — may be required to move a boulder. That something of this sort occurs seems to be indictated by other ocurrences noted in Eusapia's séances.

When requested to move a particular object, Eusapia often asked to touch it first. She would, for example, squeeze the curtain of a cabinet in her hand, release it, then hold the back of her hand toward the curtain at a distance of a foot or so, and the curtain would billow out like the sail of a ship.

Similarly, she would on occasion request that she be allowed to

touch a sitter, replacing her hand in that of her controller immediately after. Following this, the sitter would feel a touch, as though by a "spirit hand." Eusapia also stated that a table had to be "charged up" before levitations could be obtained.

All this indicated that a certain "rapport" — vital rather than mental — had to be established between medium and object. It also affords indirect evidence of the reality of some sort of energy-exteriorization — that a certain amount of her "fluid" imparted to the object enabled her to affect or move it.

This vital or life energy, then, originating *in* and radiated *from* a living organism, appears to be the bridge or intermediary between the material and nonmaterial worlds. If it is an energy common to both—capable of being utilized by entities on either side of the Great Divide—we certainly have a hypothesis on which to build. One that raises the possibility of some sort of instrumental communication with that Other World—assuming it to exist.

One other point before leaving this part of our discussion. Just how can this extruded psychic energy affect matter and cause it to move? From the physical point of view, should this possibility be so difficult to accept? All that we know of any energy is its effects upon matter—iron filings arranged into definite patterns by the "lines of force" issuing from a magnet; Crooke's radiometer, the vanes of which revolve from the pressure exerted upon them by heat and light; the blackening of a photographic plate upon exposure; the bending of a comet's tail due to the pressure of light, etc.

In fact, almost every physical phenomenon we perceive is caused by the play of invisible and intangible forces and energies acting upon the material world. This being so, is it so difficult to accept the idea that some other (as yet unknown) energy, radiated by the human body, may likewise affect matter and cause its movement in space?

It remains only to prove the reality of this energy and explain how it can produce, not only simple telekinetic phenomena (push and pull, or attraction and repulsion), but also complicated movements and actions, which are seemingly directed by some intelligence.

WE must now consider, briefly, the psychological factors involved.

It is a commonplace that the conscious mind has little or nothing to do with the instigation of psychic phenomena. These originate either *in* or come to us *via* the subconscious. (Or is it the su-

perconscious?) At all events, some deeper portion of the mind is involved.

It is this deeper portion of the mind, then, which in *sensory* forms acquires supernormal knowledge, and in *motor* form directs the outflow of nervous energy and manipulates it. Others called this the "crypto-conscious mind" and spoke of "dynamizing it" — in connection with "astral projection" phenomena.

Some speak of the exercise of the "subconscious will" — an idea expanded by Prof. Gustav Stromberg in his *Soul of the Universe*. Libido, entelechy, drive, *elan vital* are terms which certainly imply dynamic rather than static characteristics. Even in cases of telepathy, a form of hypothetical energy — telergy — has been postulated as being the dynamic correlate of the telepathic impact. All this being so, we seem justified in thinking that this deeper portion of the psyche must represent a dynamism, and that it tends to express itself in motor form, no less than in sensory impression and internal activity.

PROBABLY, no psychic phenomena of any kind can find expression without some degree of dissociation, either slight or profound, as in cases of deep trance. These dissociated elements, when organized, tend to become genuine secondary personalities — often expressing wishes and ideas contrary to those of the primary personality. Such a phenomenon was described by Flournoy* when he said:

As a crystal splits under the blow of a hammer, when struck, according to certain definite lines of cleavage, in the same way the human personality, under the shock of excessive emotions, is sometimes broken along the lines of least resistance, or the great structural lines of its temperament. A cleavage is produced between the opposite selves — whose harmonius equilibrium would constitute the normal condition—seriousness and gaiety; optimistic tendencies and pessimistic; goodness and egoism; instincts of prudery, and lasciviousness; the taste for solitude and the love of nature, and the attractions of civilization, etc. . . . These phenomena of contrast, or psychic polarization, are precisely what strike us so often in mediumistic manifestations, when compared with the habitual temperament of the medium . . . (Spiritism and Psychology, p. 193.)

From this safe ground we can now take a daring step and assume that the formation of such "mental entities" and their dynamic nature might project beyond the periphery of the medium's body, on

* Theodore Flournoy. Swiss psychologist, author of many outstanding works on psychical research.

occasion, and manifest themselves as independent mental units, displaying their own innate characteristics?

Might this not account for the lying and "evil spirits" so often noted in spiritistic séances? Is there basis here for the potential reality of "Dr. Jekyll and Mr. Hyde"?

To be sure, this would involve something akin to "astral projection," which many researchers, despite massive human testimony in its favor, are loath to acknowledge. Still, it is evident that in many reported cases of phantasms, *something* is dynamically operative — something occupying space and possessing a mind of its own. It is not true that all phantasms "have no heart in them," though the majority of them appear to have none!

Myers* tended to believe this, and in his "Note on a Suggested Mode of Psychical Interaction" was forced to speak of the possibility of "psychical invasion" and a "phantasmogenetic center" potent enough to affect and modify space.

This, surely, is but a step from the traditional "projection." And if mental and physical characteristics are depicted — and recognized — in these projected phantasms, is it not possible that these same characteristics might be noted in those instances when an abnormal and artificially formed portion of the psyche is similarly projected?

Might they not take on such an abnormal appearance? And, if so, might not this account for those cases of horrific and inhuman spectral forms, which have been recorded from time to time, and for the "demons" and other entities said to be conjured up in magical ceremonies? Might their seeming solidity, at times, be likened to the "ectoplasm" said to be noted in certain séances?

Assuredly, we are in deep waters here, but (unless we choose to deliberately close our minds to all such possibilities) these strange occurrences, which have been so constantly reported, must be given due consideration. At least there can be no harm in speculating as to their nature and significance.

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* F. W. H. Myers. One of the greatest authorities on psychical research. Author of *Human Personality*, a classic of psychical research and survival.

Dull thuds in the night... the sound of tinkling glass... what tragedy can they foretell?

A personal account of symbolic presentiments of tragic events. Each occurring with startling regularity just...

TWELVE HOURS AHEAD

ALL this began a long time ago—while I was still in my teens. I was visiting my Grandfather Bruce's farm in Thorah township. I had been reading, but I remember putting my book down and listening intently to a weird tale being told to my Grandmother Bruce by a farmer's wife. It dealt with an odd happening of the previous evening.

by H. ADDINGTON BRUCE
Boston Society for Psychic Research
Former Research Director

"John and I had been to Beaverton," the woman said, "and were driving home in the gloaming. After we turned your corner, I saw something queer on the spoke of the wheel nearest me. It looked like a strip of black crepe, fluttering with every turn of the wheel. It made me uneasy like.

"I asked John to take it off. Grumbling, he got down, walked around, said, 'There's nothing here.' Nor did I then see it. I told John to search back a bit along the road. He found nothing. Then I noticed we had stopped exactly in front of the Campbell driveway. Kate Campbell is ill. Kate Campbell is going to die."

"I hear she is only a little ill," said my grandmother.

"It's her last illness," said the farmer's wife. "She is going to die."

Die Kate Campbell did, that same night.

THE tale I overheard that lovely June morning was perhaps a bit more weird than others I heard as a boy in that Highland Scots settlement on Lake Simcoe, where "second sight" was a familiar topic of conversation. The tales did not frighten me. They *did* whet my curiosity more and more as to the nature and powers of the human mind.

From early boyhood to my graduation from college, I spent nearly all my vacations on Grandfather Bruce's farm. There I got the shaping of the chief intellectual interests of my life, philosophy, psychology, and the allied science of psychical research or parapsychology.

Frankly, though, my interest in the psychical might not have remained so persistent had I not had, from time to time, psychical experiences of my own.

These I had both during sleep, in dreams, and during waking moments, in visual or auditory hallucinations. Mostly they had to do with accident or tragedy befalling one close to me by ties of blood, love, or friendship. Sometimes, though, they related to events of no special significance to me personally.

Most bizarre of all, there sometimes was in them an element of precognition, of foreknowledge of a coming event. Among these, three stand out because of one common feature. In each I was given my psychic intimation, exactly or roughly, twelve hours ahead of the event.

In all these instances, curiously, my intimations differed strikingly. The first involved my seeing, for the only time in my life, a so-called ghost, not of one already dead, but of a living person soon to be numbered among the dead. This "ghost" I saw nearly forty years ago, of a Sunday night in February.

I WAS reading in an armchair facing a squarish upper hall, well lighted. Across the hall were two rooms, doors from each into the hall, a connecting door between each. One of these hall doors was open, the other closed. Glancing up from my book, I saw my wife's aunt, Mrs. Katherine F. Bowes, pass across the open door and go into the adjoining room — a room we called Aunt Kate's room, since she always occupied it when staying with us.

I was amazed. I had every reason to believe that Aunt Kate was in her West Roxbury home, probably asleep. But I had seen her so plainly that I went into both rooms. Nobody in either room. I looked at the telephone in the hall, at my watch. It was between eleven and twelve o'clock. I said to myself:

"Pretty late to phone. Everything must be all right, or we would have heard. I'll tell Laurie in the morn-

ing, and she can go over to West Roxbury to make sure."

Morning brought the thought that I must have dozed and imagined I saw Aunt Kate. The going between Cambridge and West Roxbury was then pretty rough, so I decided not to mention it to my wife.

That afternoon we had a phone call to come right over to West Roxbury. We found Aunt Kate unconscious. She had written a letter to my wife, a letter she would not have written had I spoken to my wife and had my wife then gone to West Roxbury. Between eleven and twelve o'clock in the morning Aunt Kate had gone out to mail her letter. A slip on the ice, a fall, a fractured skull, a cerebral hemorrhage. She remained unconscious until her death, some days later.

My wife herself died in August, 1941, of cancer. In her case, not twelve hours ahead, but repeatedly, I had dreams warning me that all was not well with her. My dreams led to medical examinations, X-ray examinations. Nothing radically wrong, it seemed, until her cancer symptoms suddenly developed — then it was too late.

ANOTHER Sunday night came —this time in January, 1942, less than six months after my wife's death. I now slept in what had been Aunt Kate's room. Mrs. Bruce had died in the next room, and I kept the connecting door closed. My own door into the hall I had closed for the night.

It was, again, sometime between eleven and twelve o'clock when I pulled out my light. The next instant I heard two dull thuds, sounding as if they came from my wife's room or from the hall just outside her room. I turned on my light, the light in my wife's room, the upper hall light, a light in my study. Nothing had fallen. I went back to bed and to sleep.

Around nine next morning I chanced to see a friend — Mrs. Eugene Kendall. I told her of what I had heard, and added, "I'm going to get bad news, and get it soon."

Not surprisingly, Mrs. Kendall was a bit skeptical.

That afternoon a police car drove to my house. Two officers came in. One handed me a sheet of paper, and said:

"We knew Mrs. Bruce was dead. So we've brought this to you. We got it by teletype from New York. Her brother dropped dead there this morning. His office had to wire to Washington for the name of the next of kin. That's why we're late."

It was my wife's only brother, Nathaniel W. Bowes. I had received a letter from him only about ten days earlier. I had no reason to think him in poor health, yet he had collapsed from a heart attack at his desk in the Federal Shipping Office in New York.

Again it had been an intimation twelve hours ahead. I was curious about these thuds. The morning of the funeral I asked the undertaker, "Was Mr. Bowes marked in any way?"

The undertaker looked at me and said, "Queer you ask that. He must have bumped his head on his desk once or twice when he collapsed. His forehead was somewhat marked."

I remembered the story I had heard the farmer's wife tell my Grandmother Bruce. My symbolic intimation hadn't been a strip of crepe, but in its way it had been even more symbolic of what actually happened—though I was left in the dark as to the identity of the one to whom it referred.

MY third psychic intimation came to me on March 24, 1947, late at night. A niece from Oakville, Canada, Miss Winifred T. Pemberton, was visiting me at that time. She had gone to her room, I to mine. As I pulled off the light at the head of my bed, I heard a queer tinkling sound. It was precisely the sound a delicate wineglass might make, falling on a hardwood floor and breaking.

My immediate thought was that for some reason the bulb of my bed light had broken. I pulled the chain and the light went on. I was astounded. I called to my niece. At my request she searched under my bed with a flashlight. No broken glass of any sort.

"I fear somebody of whom I am fond has gone or is about to go," I told her. "I'll have to wait to hear."

I heard nothing for a while. Winifred went back to Toronto. About a month later, glancing through the local weekly, my eye was caught by a legal notice pertaining to the will of one Isabel R. Gardner.

Miss Gardner had been a Boston school teacher and a dear friend of my wife. For several years she had lived with my wife's mother. She had written to me upon entering the hospital, requesting that I visit her, but I was ill myself. Miss Gardner and I had exchanged several letters, but I never did get to see her. Now I telephoned the hospital and received the information I expected.

She had been well enough to be up and around her room every day. Her death was unexpected. She had eaten her noon meal in a chair. Yes, it was March 25th she died. A nurse found her dead when going for the tray. She simply seemed to have gone to sleep.

A delicate wineglass breaking! The symbolism seemed to me most apt. But in this case the death might have been nearer thirteen than twelve hours after I got my intimation. Nobody knows for sure.

HOW account for these three intimations, exactly or approximately twelve hours ahead?

I have my own explanation. As I see it, in all three cases the person concerned knew subconsiously that the end of life on earth was near.

Out went psychic waves of the knowledge, to be subconsciously received perhaps by a good many people. But that knowledge would necessarily stay in the subconscious of all except those properly attuned at the moment to allow the knowledge to emerge from the subconscious region of the mind.

In the case of Aunt Kate, for all my grief over her tragic state, the scientific curiosity born of my Highland Scots upbringing ruled strong. In desperation to save her, I called in two of Boston's leading neurologists. We hoped an operation might help. But I said to them, "Look close. Could she have had that fall because she *had* to fall?"

Later they reported to me:

"You are a good guesser. Mrs. Bowes has advanced arteriosclerosis. We cannot help her. The ice probably had nothing to do with it. A cerebral hemorrhage was due."

The neurologists' verdict brings Aunt Kate's case into line with the explanation I have just offered.

Only I am not so sure it is the right explanation. I appreciate that my "twelve hours ahead" precognitions possibly do fall into that larger class of precognitive intimations coming simply and directly from "second sight," or "extrasensory perception," capable of surmounting time and space if the receiving apparatus chances to be tuned right.

There's the problem. There's the difficulty.

The subconscious of all of us is overloaded, as it were, with our personal concerns, hopes, aspirations, and fears. Hence our personal radio receivers, to turn mechanical for a moment, ordinarily are not tuned to allow entry of subconscious waves from other senders. We dream, mostly, of what concerns *us*.

Some day experiments at Duke University or elsewhere may disclose the psychic factor that pushes through all obstacles to make extrasensory knowledge as common as the knowledge gained by conscious observation, study, and reflection. From my own experiences of many years I doubt this.

But I don't doubt that extrasensory perception, the good old Highland Scot "second sight," for all its oddities and its limitations, is an actuality. How can I doubt?

An interesting case of the law versus clairvoyance and of a policeman who was convinced that "there is no death."

The Clairvoyant and the Policeman

When Mrs. Bertha Harris, well-known British clairvoyant, recently toured Scandinavia, the police at Aalborg, Denmark, at first refused to allow her to appear.

According to the report carried in a recent *Psychic News*, the president of the society arranging her meeting was forced to debate for two hours with the chief of police, who insisted upon a doctor's certificate assuring that the medium would neither demonstrate hypnotism nor "throw herself into trance."

Eventually, permission was granted providing a policeman be present throughout the meeting with orders to immediately stop the proceedings at any point where he felt the law had been broken.

Following a short address on Spiritualism as a world-wide religion, Mrs. Harris gave clairvoyance and the meeting ran its appointed schedule without interruption. For her last message, the medium described a person in spirit walking down the center aisle of the hall, leading an Alsatian dog. She gave the name of the person—another double name—and also named

the dog. No one claimed the message, however, and the meeting was closed.

The medium then visited a nearby cafe with several members of her audience, where she was told, for the first time, of the events preceding her appearance.

The story was interrupted by the arrival of Mrs. Harris's interpreter, who told her that the policeman who had proctored her meeting was most anxious to speak to her.

Through the translator, the policeman confessed that he had understood perfectly the unclaimed last message of the evening. The man in the spirit had been his friend since childhood. They had joined the police force together and worked together until the Germans invaded Denmark.

Mrs. Harris interrupted at this point to say, "Your friend was murdered."

The policeman nodded and told this story: "When a German officer went forward to arrest my friend, his dog—the Alsatian one you described—defended him. . . . The officer drew his gun and shot and wounded both man and dog. They were burnt alive."

When asked why he had not responded at the meeting, he replied, ". . . I did realize the message was for me, but in my capacity as a representative of the police I dared not speak."

He added, however, that when he presented his report to his chief with the message from their former colleague, "I know it will stir him, as it has done me, into the realization that there is no death."

ATLANTIS: FACT and LEGEND

by DENIS SAURAT

HAMBURG, Germany, Aug. 23 (AP). A German clergyman said today he has found the fabled land of Atlantis in the North Sea off Helgoland.

The Rev. Juergen Spanuth, of Bordelum, said a diver from his expedition saw remains of the legendary kingdom at a depth of thirty feet. These included walls six to eight feet high and 270 feet long, built of stones up to six feet in circumference. The ruins, the pastor said, covered at least sixty acres...

New theories on the existence of Atlantis arise regularly. Here, a noted author and professor, an outstanding authority on literature and history, comments on the recent scientific discoveries relating to the great drowned civilization and its race of giants.

THE undying legend of Atlantis—that is, a highly developed nation, now disappeared, which was the remote origin of civilization—has long intrigued both school children and scholars. Much fable has resulted, but the very survival power of the Atlantis theme and its ready adaptation to changing scientific circumstances are remarkable and prove some reality behind all the vagaries and myths.

New factors constantly demand the consideration of those who believe there has been an Atlantis. In 1948, for instance, a congress of geophysicists meeting in Paris almost unanimously concluded that nothing had been established to prove that the poles of the earth had moved or that the continents, as we know them, had greatly changed either shape or position since the earliest epochs. Hoyle and

Jeffreys, of Cambridge, confirmed this over the B.B.C. in 1950.

Meanwhile, a general consensus of qualified opinion has established the earliest existence of man—with a fully developed brain — at roughly one million years ago; surely ample time for a good many things to have happened to mankind.

Both these factors are extremely important, of course, to the student of Atlantis, but from 1913 onwards a series of theories developed by an Austrian cosmologist, H. Hoerbiger, and his disciples revealed what are probably the most exciting possibilities regarding the present location of Atlantis.

The Hoerbiger theories are not generally accepted by ordinary scientists. While this should make us cautious, it has often happened — especially in matters of prehistory—that official science has presented a united front against the attacks of truth.

Boucher de Perths and all the pioneers who discovered fossil men, for instance, were railed at as practically madmen for years. Yet, official science has always been—and rightly so—quite unashamed of accepting later what it had originally condemned. The scientist keeps an open mind; after all, more than once a wrong theory has led to the discovery of a true fact.

It is not for me to decide whether Hoerbiger is completely right, but the theories of his disciples allow us, temporarily at least, to accept as facts things hitherto considered as valueless myths. The important point is that now the *possibility* of the facts becomes clear. Perhaps the explanation is only secondary. For instance—and it is a rather important instance — the existence of giants, mentioned in the Bible as well as in numerous other traditions, becomes acceptable. Even the possibility of the creation of Adam and Eve takes on a plausible aspect which it has not had for one or two centuries.

The Hoerbiger theories suggest the creation of man not through a long process of slow evolution, but through a kind of *abrupt mutation* which is not so very different from the Genesis presentation.

As the Pope himself says in "Humani Generis" (1950), we may leave aside the question of knowing from what *animal* this *abrupt mutation* started, and speak of *men* with souls from that given point. Thus a pope may prove to have been, for once, well in advance of science.

THE Hoerbiger theories have been fully explained to the layman in H. S. Bellamy's books (Faber and Faber, London), and I especially keep in mind in this essay his book on *The Problem of the Tiahuanaco Ruins*. Therefore,

I give here only the roughest sketch of the theory.

It is now generally admitted that the present solar system originated in an explosion about two or three thousand million years ago. (A very recent date, compared with previous postulations — and a date which makes a speeding up of evolution very necessary, by leaps and bounds, in fact.)

In the Hoerbiger scheme, planets, after the explosion, were smaller heaps of matter (largely ice), which began to travel around the sun, the largest mass in their neighborhood, owing to a compound force: the original force of the explosion, which urges them outward, and the force of gravitation, which draws them to the sun. The compromise between the two makes them go around the sun.

Due to friction, however, the original explosion force is steadily lessening. The other force, gravitation, is constant. Therefore all planetary bodies revolve, in a diminishing spiral, toward the sun, into which ultimately they must fall.

Now, since the primitive explosive force is greater for the larger masses, the smaller planets wind in toward the sun more quickly than the larger ones. Thus all small planets in the outer parts of the solar system catch up with the larger ones on their spirals inwards. When a small planet passes within a short distance, the gravitational pull of the larger planet, at that distance, is stronger than the solar pull, and the smaller planet becomes a satellite of the larger one. Thus large planets acquire "moons," which spiral around the planet, coming nearer and nearer, and finally crashing into the planet.

Now, the present orthodox view reverses this. It teaches that a moon is a fragment thrown off by the planet and receding into space. The reasons for this recession are far from clear to the lay mind and rest on a kind of mathematics not easily accessible. There is a limit to what the ordinary man will accept from science, and personally I find the Hoerbiger view reasonable and the Hoyle view incomprehensible.

Let us say I prefer the one to the other. In a fairly long career as a university professor, I have found that the toughest scientists often accept a theory because they "prefer" it. And one "prefers" a theory because of the facts that it explains.

HOWEVER, it may be that both theories can be reconciled. Suppose the moon was, however incomprehensibly, thrown off by the earth; the moon's motion must, at length, be retarded and then stopped by the interplanetary medium. Then the moon will start falling back again. Thus the Hoerbiger process of spiraling inwards

would follow the Hoyle process of spiraling outwards.

Hoerbiger has calculated that when the moon in its downward spiral comes to within five or less earth rays distance, it goes around the earth so rapidly that it creates a permanent tide of all the seas and air under its course. A permanent girdle tide rings the earth in the tropical regions, and glaciation—owing to the disappearance of the air—also drawn into the girdle, affects the parts of the earth left too far away (polar regions, Europe, Northern Asia and so on).

According to Hoerbiger, our present moon is not our first moon, it is our fourth: three previous satellites having already crashed on the earth. This explains the geological periods and the strange gaps in the evolution series as well as in the earth's formation.

A geological period ends when a moon crashes on the earth. The moon breaks up before crashing, and since its fluids and solids spiral at varying speeds when so near the earth, it crashes in a ring. This ring of masses falling on the earth buries everything it catches, and only in this manner are fossils formed. Neither fossils nor coal are formed unless conditions of sufficient pressure and hermetic sealing can be produced. Paleontology possesses traces of only such beings as were caught in cataclysms —very small portions of any series.

MATHEMATICS (Hoerbigerian) prove that when the moon before ours was within five or four earth rays distance, the waters of the earth were gathered in a girdle tide which reached some 12,000 feet in the Central Andes. Lake Titicaca was then part of the ocean, a bay on the shores of which flourished a great civilization. Two things remain to be proved: the presence of the sea, and the existence of the advanced state.

The sea has left a strand line. Here I quote from Bellamy (*Tiahuanaco*, p. 59): "From Sillustani to beyond Lake Coipasa, about 375 miles, the strand line dips about 800 feet. A peculiarity of this dip is that it seems to be progressive.

"In the first fourth of the distance it is only about a foot and a quarter per mile, while in the last fourth it increases to more than two feet per mile."

In short, the sea was not "horizontal," as our horizon now goes. It was literally a "hill" of water —the girdle tide of Hoerbiger.

As for the civilization: the ruins of a tremendous city, conceivable only as a great seaport, are to be seen on the shores of Lake Titicaca. Garcilasso de la Vega, one of the earliest historians of Peru, himself half an Inca by blood, reports the tradition that when the Incas took the land, those ruins

were already there, immeasurably ancient even then.

Colossal statues of perfect artistic finish—naturally much weathered—are found there, and colossal stones so cut out that doors and windows are pierced through monoliths. Instead of building round a space left free for a door, these astonishing people took a huge slab of stone, dressed it, and then cut a door or a window through it: a feature of architecture (and a feat) found nowhere else.

But now we come to reasons for assuming their intellectual superiority. An Englishman, F. L. Ashton, and a German, E. Kiss, deciphered finally in 1937 a calendar inscribed on one of those monolithic and gigantic doorways. If their interpretation proves true, these ancient astronomers and their public (it was a public calendar, on a monumental doorway to a stadium) knew more than we do and were much more reasonable.

Their year begins at an equinox, ours begins nowhere. It is divided by equinox and solstice. The twelve months represent rational divisions, so that their satellite is in the same position on the same day in every month—as though, say, we had a full moon on the 15th of each of our months.

The weeks are also indicative of real astronomical events. Ours are not. But there is more than that: the movements of the moon we see are only apparent, because we are situated on an observation post, the earth, which is moving. Well, the Tiahuanaco calendar shows the *real* movements of the satellite, as well as the *apparent* movements.

There is much more. In 1927 Hoerbiger had calculated that at that period of the satellite's descent, the year must have consisted of 290 days of roughly 30 hours, since the earth's rotation is linked to the mass and speed of the satellite. And the calendar deciphered by Kiss and Ashton in 1937 indicates 288 days of 30 hours. Hoerbiger died in 1931, but a scientist has rarely been so beautifully vindicated after his death.

WE can therefore accept a great civilization in the Andes, 300,000 years ago. Here, geology and astrophysics agree. That strand line and that state of the Tertiary moon existed 300,000 years ago. Here, then, is a real Atlantis, whose ruins are visible, and whose achievements can be studied. How did it come to its catastrophe? The Tertiary moon went on spiraling nearer to the earth, and finally, perhaps 250,000 years ago, crashed into it.

The pull of the moon on the waters of the earth ceased; the girdle tide fell. The waters which had been gathered round the tropics under the circle of the descending moon flowed back to the

poles, covering all lands below certain heights; and after, no doubt, much flowing to and fro, settled to more or less their present state.

Then that seashore civilization found itself 12,000 feet above sea-level. The air had also flowed away. The ocean had disappeared. Transport, which — because of the enormous monoliths — must have been by sea, had ceased. Civilization became impossible: food resources also had disappeared.

Civilization was over on the Andes. No doubt many died, no doubt many migrated into the lowlands. But what were those lowlands? Marsh mostly. Men must have regressed in all their standards—into receding civilizations, often into savagery.

On the girdle tide, their ships had gone round the world. A study of the map — and mathematics — discovers as possible centers of civilization above that girdle tide: Mexico, Abyssinia, Tibet, New Guinea, from which men also have descended into plains — to begin again.

THUS a tradition persisted and came to reach later Mediterranean lands that a great civilized continent had existed beyond the Atlantic, and that it had disappeared. The smaller ships of weaker men could not cross the Atlantic any more. Had they crossed (and when they crossed eventually), what was to be found in Brazil or North America? Savages. No Atlantis. In Mexico, in Peru, states no doubt most advanced, but no Atlantis: no origin of our civilization.

So the legend grew: Atlantis had been, but was no more. Many, after Columbus—and Francis Bacon was one—held that Atlantis had been in America.

But the girdle tide theory gives us another possibility, not to be put aside. The North Atlantic and the South Pacific were denuded of sea water by the accumulation in the tropics. There may well have been there fertile lands and flourishing nations. And when the Tertiary moon crashed and released the waters, those civilizations would have been suppressed utterly, practically overnight. From those lands also, people on ships, or travelers at the time far away, or colonists installed elsewhere must have escaped and transmitted to degenerate descendants tales of former glory. Then there is room for any Atlantic Atlantis and for a Pacific Lemuria.

In short, all the old tales, from Plato to Mme. Blavatsky, may well have some foundation in fact.

But the Hoerbiger theory throws light also on a closely associated domain of thought and fancy: the giants.

Toward the end of each geological period, giant growths occur on the earth — at the end of the

Primary period, we find gigantic forests, now changed into coal deposits; at the end of the second period, we find gigantic saurians, the diplodocus and his peers.

The satellite, at those times, is so near the earth that the cells of all living beings respond to it, even as the water of the seas; earthly gravitation is lightened by all the pull of lunar attraction; no doubt electric, magnetic, "cosmic ray" changes take place within the very cells of many organisms. So the idea that gigantic men were produced at the end of the Tertiary period is in keeping with what happened at the end of the previous periods. Thus all the ancient folkloric evidence on the existence of giants in the early ages of mankind becomes less unacceptable.

The evidence is of two kinds: megalithic and traditional. The megaliths all over the world, from Tiahuanaco to Scandinavia and Brittany, are difficult to explain. Why was all that excessive trouble taken by man?

John Layard, in his enormous book *Stone Men of Malecula,* has studied perhaps the last race in the Pacific that still puts up dolmens and menhirs. Their explanation, summarized, is that they are putting up monuments and offering sacrifices to gigantic "ancestors," whose size required megaliths for domestic uses. Originally, the gigantic ancestors put up those stones themselves; now men put them up for them. This simple reason given by savages is the only one that really covers the facts. And those savages are in one of the five regions, that of New Guinea, where the events took place, according to the Hoerbigerians.

FROM all over the world comes the tradition that men were civilized by gods and giants who taught agriculture and industry. Prometheus was a Titan. On the other side of the world, George C. Vaillant in his summary of the Ixtlilxochitl history of the Toltecs and the five eras of world evolution (1944) writes, "the second era, the Sun of the Earth, saw the world populated by giants, the quinametzin, who almost disappeared when earthquakes obliterated the earth — men destroyed the surviving giants."

Thus the Toltecs have handed down both traditions: of the early giants, and of the cataclysm at the end of the Tertiary cycle. The Toltecs were in another of the five regions above the girdle tide.

Then comes the Bible, perhaps the most difficult witness to ignore: "There were giants on the Earth in those days." The early Hebrews have detailed and impressive narratives of wars against tribes led by giants—in one case they captured the iron bed of a certain king who must have been fifteen feet tall.

The Greeks give legends; the Toltecs have what is nearly a scientific theory; the Hebrews, in *Genesis*, give facts which do not seem "invented," as they would be utterly irrelevant. The verses about the giants are imbedded in ordinary narrative for no reason at all if they do not tell the truth.

And now the Hoerbiger theory gives us a plausible explanation. When the Greeks, the New Guinea savages, and the Toltecs agree with the Bible, and when, besides, stones much too heavy for men and their possible machines are found in impossible places and sculptured in a most admirable way, one cannot resist the idea that if the Hoerbiger theory, which explains those facts, is not true, then something not at all unlike it may be true.

It is, of course, one of the most persistent legends that Atlantis was inhabited by giants. William Blake already knew that, and William Cowper Powys in his great recent novel, *Porius*, makes much play with the giants in Wales. Harold T. Wilkins, in his last book on *Secret Cities of Old South America* (Library Publishers), gives a good deal of chaotic evidence, of which some is very convincing.

The aim of this essay is not to convince anyone of anything, neither the truth of Hoerbiger's ideas nor those of megalithic savages, but to show that a door that many think closed is still open. It is still possible to dream of Atlantis under the sea or on high mountains. Science, which used to say NO in a determined manner, is losing some of its determination. Perhaps the Bible has another point to score.

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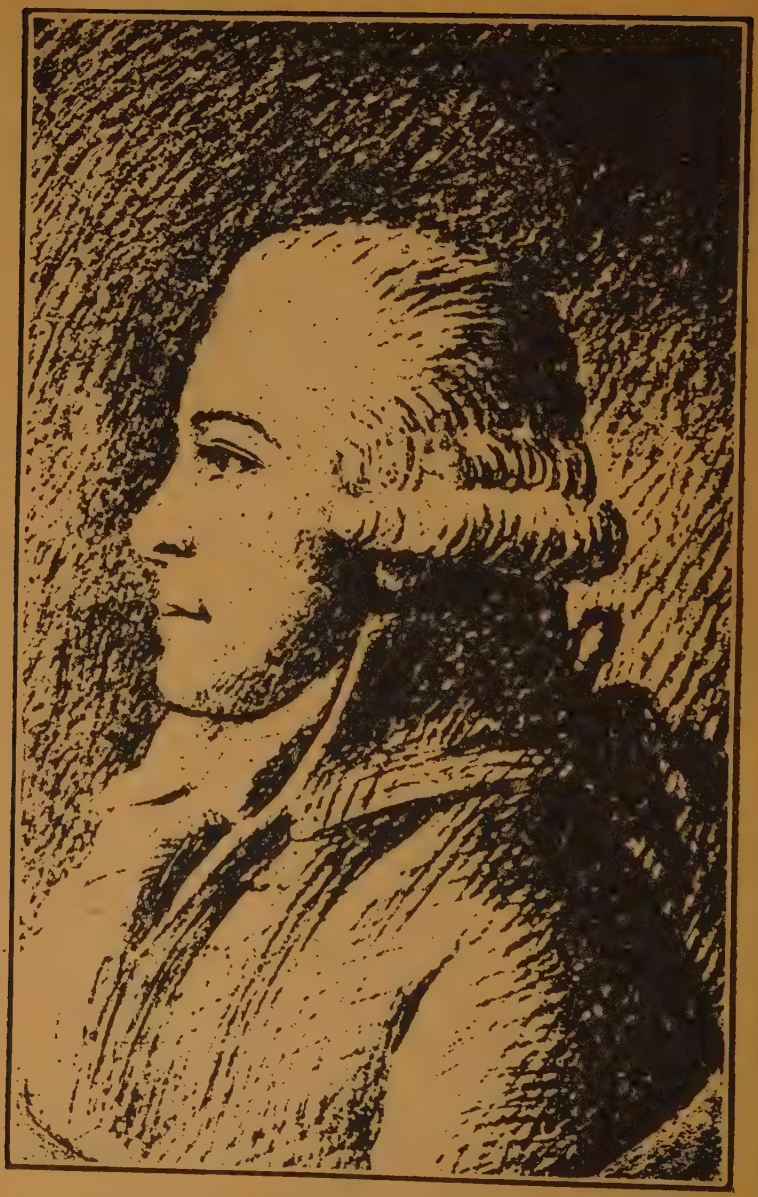

Louis-Claude de Saint-Martin *(a contemporary portrait)*

THE ILLUMINATIVE SOUL OF SAINT-MARTIN

THE "UNKNOWN PHILOSOPHER"

by ROBERT AMADOU

HOW strange the destiny of Louis-Claude de Saint-Martin! From humble beginnings as secretary to a thaumaturgist and follower of a mystery cult, he reached the loftiest height of mysticism. He denounced the uselessness of secret societies and finds his vindication today in the great variety of shrines. He condemned the Black Arts, yet he has become the patron of alchemists, astrologers, magicians. Although his only sect was Providence, his name has graced an initiative order.

Spiritists conjure up Saint-Martin through table-turning. Occultists rank him as one of their own. None of these claims is altogether false —none expresses completely either Saint-Martin's message or his life's teachings. The pure features of the theosophist of Amboise have been blurred and mutilated. He longed to be the Unknown Philosopher; he is not known for what he was.

LOUIS-CLAUDE, Marquis de Saint-Martin, was born at Amboise in January, 1743, and died near Paris in 1803. His earthly existence thus reached its culmination during the last quarter of the 18th century—years which saw the fall of the monarchy, the death of Louis XVI, the forming of the Revolutionary Governments, the Reign of Terror and the establishment of the 1st Republic.

Along with these political, economic and social upheavals there was, of course, the titanic evolution of ideas and beliefs which inspired the American War of Independence and prepared and accompanied the French Revolution—a stirring of minds and thoughts which is unanimously acknowledged as typical of the 18th century.

In attempting to expound in simplified terms a simplified version of political history, we often overlook the diversity of trends which cropped out during that era.

Louis-Claude de Saint-Martin is a man of his century. To realize this, we must bring out a fundamental, though little known, phase of the 18th century, in relation to which we are best able to determine Saint-Martin's proper place in his country and his times. Only through an exact evaluation of Saint-Martin's ephemeral position, can we discover his authentic originality and perceive the traits bred of actual and personal circumstances which allow him to transcend this historical position and pass on to us a lesson always valid, forever timely.

THE conventional picture of the 18th century is essentially that of an age ruled by rationalism. Voltaire's smile seems to hover over this skeptical period swept toward atheism by the Encyclopedists, by Diderot and d'Holbach.

Reason, when it does not destroy faith, seems at least to temper it and safeguard its adherents from decidedly outmoded excesses and raptures.

Yet no period has perhaps been more attracted by the mysterious, more receptive to the supernatural, nor kinder to those — be they quacks or true prophets — who offered to indulge its passionate predilection for the occult and unrevealed.

It is this coexistence of rationalistic and mystical trends which typifies the 18th century, rather than a predominance of either one. The conflict of rationalism and mysticism, with its alternatives of bitter struggle and compromise, left its stamp on contemporary works and customs, and on men's minds. It expressed the anxiety and unrest and the craving for certainty in a pivotal century where everything had to be revaluated.

For instance, the 18th century dawned at the crest of that amazing wave of exaltation which swept Protestant crowds fleeing religious persecution in the Cevennes, from 1688 to 1704. These people, led by Roland, wandered in the desert like the Hebrews during their exodus, inspired by the luminous cloud ahead. As in early Christianity, the Spirit possessed members of the persecuted community, producing the phenomena of glossolalia, clairvoyance and collective ecstasy.

In 1731, the sick were being cured at the grave of Deacon Paris, and cohorts — mainly women like the Bacchantes of Dionysus— were seized by convulsions and implored the delights of quartering, the bastinado and grilling.

Some years before, in 1721, the first Lodge of French Freemasonry was established in Dunkirk. The secret organization brought over from England soon became extremely popular with men and women in all classes of society, many seeking through it the promised joys of ancient initiations and the disclosure of higher knowledge.

Mesmer brought his magnetic tub from Germany to the Place Vendome and drove all Paris into convulsions around its healing effluvia. And Cagliostro—an unknown master but certainly a clever swindler — had crowds pouring into his mansion near the Bastille where the Cardinal de Rohan spent entire nights studying alchemy in his laboratory.

But more important that any questionable and sometimes dangerous manifestations were the few sincere illuminati of the 18th century who were worthy of their masters, Jakob Boehme, Pierre Poiret and Robert Fludd.

While it is impossible to enumerate them all, let us mention Saint-Martin's disciple Cazotte, the great writer and true Christian, who died on the guillotine; Lavater, whose fame rests on more than his *Treatise on Physiognomy*; the Counsellor of Eckhartshausen, who wrote the admirable *Nuée sur le Sanctuaire*; Jung-Stilling, Oberlin, Madame de Krudener; the Russian Lopoukhine, whose *L'Eglise Intérieure* is a masterpiece of Christian mysticism; and, finally, Salzmann and Madame de Boeklin, whom we shall meet again at a crucial period of Saint-Martin's life.

SAINT-MARTIN'S own appearance is less surprising against such a background. He was well acquainted with most sects and movements and was closely associated with many of the illuminati of his time. He was also superior to all in intelligence and insight, moral greatness and lofty mysticism.

The history of Saint-Martin brings back the century in which he lived, and after three hundred

years our estimate of him is as timely now as it ever was. Nowadays, Mesmer would be leading some spiritist group, and Cagliostro setting up some new church in California.

Louis-Claude de Saint-Martin, who lost his own mother very early, was raised by a loving and pious stepmother—a distinguished woman whose religious and moral influence was felt throughout his life.

He received his first schooling at the Collège de Vendome, where Honoré de Balzac was another pupil. (While Balzac evinces metapsychic knowledge in *Louis Lambert* and *Ursule Mirouet,* a taste for the esoterical in *La Recherche de l'Absolu* and *La Peau de Chagrin,* and a leaning toward Swendenborg's doctrine in *Seraphita,* his *Le Lys dans la Vallée* and *Le Traité de la Prière* are unmistakable evidence of his interest in and respect for Saint-Martin.)

Upon leaving the Collège de Vendome, Saint-Martin deferred to his father's wishes and enrolled at the Bar of Tours to study law. He found the chicaneries of law extremely distasteful and his legal career lasted only six months. In later years he recalled that he had never been able to determine at the end of the hearings whether he had lost or won the case.

After this disappointing experiment in forensic oratory, Saint-Martin joined the army and bought an officer's commission in the regiment of Foix in 1766. This career was ill-suited to a man of his weak constitution — he himself used to say, "I have been given a mere attempt at a body"—and five years later he abandoned soldiering.

NEVERTHELESS, the main event of Saint-Martin's life—the starting point of his intellectual and spiritual evolution—took place during his army years in Foix.

Two of his fellow officers, Grainville and Balzac, belonged to the occult society founded by Martinez Pasqualis, a Portuguese Jew and man of mystery whose precise origin is unknown and whose date of birth can be established, at best, within a decade.

He first appeared around 1754 in Montpellier and other French cities, though his exact itinerary has never been retraced. In 1760 he was in Foix and in Toulouse; from 1761 to 1772 he resided in Bordeaux.

In every town he visited, Martinez Pasqualis joined the Masonic Lodge and proceeded to reorganize it. To the "Blue Lodge," or Lodge proper, with its three degrees—Enter Apprentice, Fellowcraft and Master Mason, Martinez would affix a Chapter empowered to bestow higher initiation and higher degrees which he created himself.

These Chapters were then made into an Order, the *"Ordre des Che-*

valiers Elus-Cohens de l'Univers," nd functioned as a superstructure n the Blue Lodges. In 1766 they were abolished by a decree of the Masonic Obedience, forcing Martiez to suspend the Bourdeaux Lodge he had reorganized in 1761. He went to Paris to establish the first Cohen Temple. One year later, he set up a *Sovereign Tribunal* as supreme authority over the entire Order.

As deduced from his book, *Treatise on the Reintegration of Beings in Their First Properties, Virtues and Powers Natural and Divine,* Martinez's premise seems to be that "Before Time, and for his own glory, God in His Divine immensity created spiritual Beings" —beings who have fallen from their original state of happiness and perfection.

Handicapped by Martinez's phraseology, it is difficult to define which he considers mostly to blame for this downfall: "Primitive Crime" (the strange term applied to original sin by Saint-Martin himself and questioned by Joseph de Maistre) or the fatal evolution—the inescapable degradation of divine matter.

Whatever the reason, Martinez claims we must redeem or "reintegrate" ourselves. This task falls to the members of the Martinezist Order—the Elus-Cohens or "elected-priests." These priests, as they are significantly called, are to bring about the universal reintegration of all mankind and the entire world.

To achieve this goal, Martinez Pasqualis prescribes the practice of theurgy—strict rites involving verbal formulae, signs traced on the ground, and vestments ordained by symbolistic rules which must be performed to conjure forth "The Thing"—his enigmatic term for the "Atoner" or "Redeemer." The ultimate goal, however, was the conjuring of Jesus Christ.

The partial success of "operations" was demonstrated by "passes," or brief flashes and luminous signs. These operations served as an active means of both combating the powers of evil and hastening "universal reintegration." They offered followers both reassurance as to the outcome of the cosmic drama in which they participated and a glimpse of hope for final victory.

Such, briefly outlined, was the doctrine of the Elus-Cohens, as revealed in Foix to the "Master" de Grainville upon his initiation. He, in turn, and assisted by the "Master" de Balzac, revealed it to Louis-Claude de Saint-Martin.

In 1768 Saint-Martin became a member of the *Ordre des Chevaliers Elus-Cohens de l'Univers.* The same year, he was introduced to Martinez Pasqualis in a meeting of paramount importance to both. Martinez found in Saint-Martin a fervent follower, and eventual-

ly a valuable assistant in governing the Order.

In order for Saint-Martin to "dedicate himself to the career," he became Martinez's secretary and held this post until his master's departure for Santo Domingo on May 5, 1772.

Martinez never returned; he died in Santo Domingo in 1774.

SAINT-MARTIN never forgot the man he called his "first master," or the dogma of downfall and reintegration taught in his "first school." Although the dogma and his conviction that man must strive for his reintegration were his beacons to the last, he did, however, differ from Martinez concerning the *means* to be used as a way of salvation.

Faced with the elaborate theurgical apparatus devised by his master, Saint-Martin was soon asking, "Does one need so many things to pray to God?" From then on, he devoted all his efforts to the finding and practicing of the "Way of the Heart." It is the mystical way rather than the "active" way of Martinez. But the differences are only of form, the goal remains the same: Universal Reintegration.

In 1773, one year after Martinez's departure, Saint-Martin visited for a while with his friend Willermoz in Lyons. Willermoz, a great figure of 18th and 19th century Freemasonry, was also a follower of Martinez — the last and most zealous supporter of the active way. Not even Saint-Martin could convert him to mysticism.

Here Saint-Martin wrote his first book, submitting each finished page to Willermoz and a small group of the faithful. Primarily the work restates the doctrine of reintegration it bears Saint-Martin's distinctive stamp but suffers an abstruseness dear to Martinez and missing from Saint-Martin's later books.

The title and subtitle summarize the contents: *Of Errors and Truth* or *Men recalled to the Universal Principle of Science, a work in which, through bringing to the observers' attention the uncertainty of their research and their continual errors, one shows them the road to follow in order to obtain physical evidence as to the origin of good and evil, sacred nature, the basis of political government, the authority of Sovereigns, Criminal and Civil Law, Sciences, Languages and Arts, by an unknown philosopher.*

So, for the first time, Saint-Martin introduced the name used to sign his other works, a name linked to his for all time.

Some have sought in this pseudonym a connection with the mysterious "invisible agent" who was said to have materialized at Willermoz's and dictated the text of the book. Others took it as a reference to the several societies, at least one of which still existed in the

7th century, whose members called themselves "unknown philosophers."

To us, the implied link between Saint-Martin and such hermetic groups seems doubtful; we prefer to be true to his very spirit and see in the pseudonym only its connotations of modesty and self-effacement, studiousness and spirituality.

HAVING finished the book, Saint-Martin left Lyons and toured Italy with his father and Jacques Willermoz. He returned to Paris in 1775, and *Des Erreurs et de la Vérité* ("of Errors and Truth") was published in Lyons the same year.

In 1776 he went to Bordeaux to join the Abbé Fournier, also a follower of Martinez and a member of the Order. After a stay in Toulouse, he traveled back to Paris, where he remained from 1777 to 1785. While there, he wrote his second work, *Le Tableau Naturel des Rapports qui existent entre Dieu, l'Homme et l'Univers*, published in 1782 and divided into twenty-two chapters.

In it, the unique doctrine of Martinez Pasqualis and Saint-Martin is presented in a manner which remains difficult — Martinezist rather than Martinist. But Saint-Martin's interest in "proofs" and experimental research is not exhausted, his evolution is not complete.

In 1784, as a last step in abandoning the "active way," he was sworn into the Society of Mesmer. He left Paris for Lyons in 1785, taking with him only one book, one ritual: a Hebraic Bible. His mystical leanings were stronger than ever, and after he met a few exponents of this pure mysticism, nothing stood in the way of their fulfillment.

In 1786 he returned to Paris and struck up a friendship with the Count de Divonne. He went to London in 1787 with Prince Galitzin, later to Italy. In 1788 he was back in Paris after a stopover in Lyons. He revisited Amboise. Finally, on June 6, 1788, Saint-Martin arrived in Strasbourg.

With the exception of his initiation into the Order of the Elus-Cohens and his meeting with Martinez Pasqualis, no event had been so far-reaching, no date so crucial. For though Martinez was Saint-Martin's first master, the second lesson came from a master who complemented the first and who gratified our theosophist's spiritual needs.

This second master was the great Jakob Boehme, whom the unkown philosopher calls "this man whose shoes I am not worthy of untying, my beloved Boehme," adding "man must have turned into a roc or demon not to have exploited this treasure bestowed on the world 180 years ago."

Saint-Martin discovered Boehme through a small circle of illuminati which included Salzmann, Tiemann, Mayer, Turckheim and Charlotte de Boeklin, the last mentioned being the "my most beloved B." of his private papers.

A very pure and deep affection, born of a common passion for things spiritual, developed between Saint-Martin and Charlotte de Boeklin. In her, the unknown philosopher found a sister, a soul akin to his own. He writes in his diary: "I have in this world a friend who is like no other; to no other can I pour out my soul so freely, with no other can I converse about the great things which absorb me, for no other has given me the proper measure of what I require for my needs."

And Charlotte de Boeklin gave to Saint-Martin the works of Jakob Boehme. These works expressed through the symbolism of alchemy the unity and diversity of a world whose constituents are interdependent, where all things and beings complement each other and proclaim the glory and the name of Him who has made them and toward Whom they strain with every power of nature and grace.

In this powerful synthesis Saint-Martin rediscovered his personal beliefs—both those already systematized and the ones still buried within him like vague yearnings.

The philosophy of Jakob Boehme is the eternal philosophy of all seekers of the absolute, of magi and cabalists, of gnostics and true Christians. It is the philosophy of the initiated, matured into Theosophy—the knowledge of God, whose existence gives meaning to the world.

The Unknown Philosopher rediscovered in Boehme his own Christian faith—the seeds of pure mysticism planted by his stepmother and the spiritual Christianity he preferred to the theurgy of Martinez. The discovery affected him like a revelation. It strengthened his own doctrine and encouraged him to continue on his way of the heart with assurance and joy.

It also inspired him to produce a synthesis of his own, as powerful as Boehme's but more understandable and more Christian. *L'Homme de Désir* was the first fruit of his trip to Strasbourg and the first testimonial of his definitive faith. He had his name struck off the Masonic register in order to continue alone, knowing that no human agency could help him in his solitary quest.

He wrote: "Had I not found God, my spirit could never have fastened itself unto anything on earth." His life became a constant endeavor to get nearer to God, and the outside events of his last years only intensified his serenity and single-minded zeal.

THE Revolution had broken out. He hailed it as the forerunner of the Universal Revolution bringing mankind a new state of bliss and, more important, a new form of religion. Both Saint-Martin and the great Catholic thinker Joseph de Maistre saw the hand of God in the French Revolution.

Saint-Martin returned from Strasbourg in 1791 and arrived in Amboise just at the time of his father's death. That same year, the National Assembly put his name on a roster of candidates to the post of tutor to the young Dauphin, son of Louis XVI. The decree against noblemen drove him out of Paris and back to Amboise, where he was commissioned to catalogue the books belonging to ecclesiastic establishments that had been turned into national properties.

Under the Reign of Terror, he was summoned to appear before the revolutionary authorities of Amboise and narrowly escaped arrest. He fled to his country house of Chaudron, from which he was finally recalled to Paris and entered as a pupil in the newly founded *Ecole Normale*. While there he distinguished himself in a famous controversy with Professor Barat, an exponent of Condillac's sensualism.

Not once in these last tumultuous years did he stray from his main object. He wrote and published *Ecce Homo, Le Nouvel Homme* (1792), drafted a memoir on *the signs of thought* for the Academy, and explained his ideas on the providential nature of the events shaking France in a *Letter to a Friend or Religious and Philosophical Thoughts on the French Revolution* (1796).

Finally, in a correspondence carried on with his German friend, Baron de Liebistorff, at the peak of the Terror, he expounded his doctrine and furnished priceless data and comments on his principal works.

During the last years of his life, Saint-Martin divided his time between Paris and the country. They were years of prayer, meditation and writing. He published *L'Eclair sur l'Association Humaine* (1797), a dissertation on the "institutions best suited to establish the morals of a people," then a symbolic book — his most important perhaps — *The Crocodile or the war of good and evil under the reign of Louis XV*. Then came *The Spirit of Things* in 1802 and an admirable series of lofty meditations on mysticism, *The Ministry of Man the Spirit* (1802), followed by *Des Nombres*, an essay in arithmology that remained unpublished up to 1843, years after his death.

Louis-Claude de Saint-Martin died on October 13, 1803, at a friend's home in Aulnay-sous-Bois near Paris.

The influence of the philosopher who brought order out of confusion

in the 18th century lives on after his death. It is acknowledged by Joseph de Maistre, author of the *Soirées de St. Petersbourg,* who describes him as the "sweetest, most virtuous of modern theosophists" and pictures him as a man who jumps into the sea and valiantly struggles to reach port amid reefs and hostile currents, when most men are content with being comfortably borne along by the ship of Church.

It must be pointed out that Saint-Martin never founded any societies or orders, and that none of the groups claiming him as their originator were in existence before the end of the 19th century. But his words — those counsels tendered willingly in such brotherly fashion —can still be heard.

It may be that his teachings are mostly for those who, like himself, have pored over the mysteries of occultism, metapsychics, and tangible manifestations. We have our own Mesmers and Cagliostros. In our own modern way many of us still walk in the footsteps of Martinez Pasqualis and Willermoz. The work of Saint-Martin, exemplified by his life, brings us the perception we need and places his achievements in their proper perspective on the scale of progress.

Occultism and metapsychics are a natural outgrowth of mysticism; the discipline and study they require have true significance and permanent value only insofar as they help us to overcome the obstacle of matter and fulfill our destiny. Therein lies the greatness of the message of Louis-Claude de Saint-Martin, who is so close to us in this century so close to his.

Saint-Martin is a philosopher, a master of the spiritual. When regarded as such, this metapsychist and occultist appears in his true light to the metapsychists and occultists of the 20th century.

When he spoke of the "object" he strove to attain, was he not saying that one thing only matters: to achieve on earth the *Ministry of Man the Spirit*?

All men are thoughts of God and will revert one day to Him who has conceived them. Saint-Martin guides us toward the *Redeemer*, the eternal Master whom he heralds. With the exception of this gigantic task for which all means are good, Saint-Martin b e l i e v e s with the Scriptures that all is but vanity and senseless pursuit.

"It is not at the court hearing" —wrote Saint-Martin—"that unofficial defenders receive their fee for the cases they plead; it is out of court, when the hearing is over."

The plea of the Unknown Philosopher is a treasure-trove of human thought—this "Divinist" doctrine born in the Age of Enlightenment is one of man's most beautiful love songs to the Creator's glory.

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